¶ A Supplication exhibited to the moste Mightie Prince Philip king of Spain &c.

VVherin is contained the ſumme of our Chriſtian Religion, for the profeſsion whereof *the Proteſtants in the lowe Countries of Flaunders, &c.* doe ſuffer perſecution, vvyth the meanes to acquiet and appeaſe the troubles in thoſe partes.

THERE IS ANNEXED AN Epiſtle written to the Miniſters of Antwerpe, which are called of the Confeſsion of Auſpurge, concerning the Supper of our Sauiour Ieſus Chriſt.

VVRITTEN IN FRENCH AND Latine, by *Anthonie Corranus* of *Sinill*, profeſſor of Diuinitie.

¶ *Imprinted at London by Francis Coldocke and Henrie Bynneman.* 64

ANNO. 1577.

¶ To the Christian and vnaffectionate Reader.

THE Author was determined to prefixe before these treatises an Apology, wherin he declareth and defendeth certaine places specially chalenged in thē: which his defence, for certaine respectes he hath reserued to be imprinted with the Latine Copie (which by Gods grace, shall shortlye come

 forth)

forth) and in the mean time referreth this, as it is, to the iudgement of the learned and vnpartiall

Reader.

(.·.)



To the most mightie and most victorious Philip King of Spayne

HAuing had certaine intelligence aswel by common report, as the speciall letters of diuers Citizens of Antwerpe, (most mighty Prince, and my most dread Soueraigne) how miraculously, farre beyond the expectation of man, God had made a way for the free passage & preaching of his holy Gospell in your Maiesties Lowe Countreys, I determined with my selfe at the earnest persuasion of my friends (setting all my other businesse aside) to take my iourney thither: both that I might be partaker with many others seruing God there sincerely and truely, of that great ioy and consolation which they receiued and enioyed through the free preaching, mercie and goodnesse of al-

mighty God, powred vpō your graces
subiects: & withall to my simple power
further as much as in me lay this spi-
ritual buylding of Gods house, cōside-
ring that God had appointed me to this
vocatiō. Sence since my departure out of
Spaine, which is now .xij. yeeres past,
I protest vnto your highnesse truely &
sincerely, that there was nothing in the
whole world that I more earnestly de-
sired & prayed for, than y which at this
present I behold & see before mine eies,
reuiuing y this singular grace & benefit
of God shal not alwayes be conteyned
in this so small a coūtrie, but y⁹ thence
in processe of time shall be deriued into
your .M. whole realme of Spaine, so y
the true & sincere knowledge of Jesu
Christe may there likewise shine & be
manifested, & therwith al superstition
& all blinde & false worshipping of God
banished & exiled, which by the wilful
ignorance of men, & for want of the
knowledge of Gods worde were crept
into our religion, and like weedes had
quite ouergrowen it. Finally I have
good hope that this chaunge & alterati-

of the world that it may please your Highnes to heare the pitifull complaynts & lamentations of your faithfull & obedient subiects, & to haue compassion of the calamities of so many miserable soules, as (being your most faithfull and obedient subiects) are notwithstanding oppressed with diuers kindes of tormets, persecutions, banishment, confiscation of goods & landes, & (that more is to be lamented) are before their cause lawfully heard, against right & reason condemned, & executed most horribly by the most extreme & cruell kindes of death that cã be deuised. As for the iudges which sitte in this cõmission of life and death & in this wise condemne the poore innocents, they beare your grace in hand that the determinations of these causes, dothe not appertaine to Kings or Princes, notwithstanding that the holy Scriptures teach the contrary, and shewe that it is the office and dutie of Kings, Princes, and all other rulers and Magistrates, chiefly and before all other things, to sette forth good & true obedience according to the

The office and duety of Princes and Magistrates, touching the cause of religion. *Iosue.1. Deuter.17.*

lawes contayned in the first table, and the same so set forth to authorise and cause to be published: and consequently, to gouerne their subiectes with Iustice, and with equitie to defend them. The whiche thing it is impossible for any euer to performe without ỹ true knowledge of Gods diuine Maiestie, as the very Heathēs thēselues iudge, which were only learned & instructed after the law of nature. *Iustitia* (sayth Tully) *nec in regno nec in Repub: retineri, aut conseruari potest, nisi iactis ante vere pietatis fundamentis.* Vanneth can iustice be kept or maintayned, either in kingdome or cōmō wealth, but where true religion is first of all planted and rooted. And truly this is the very same true doctrine, & seruice of God, which I haue preached in your Maiesties low countreys, which causeth me assuredly to hope that all other thinges will haue like happie successe, & that your Maiestie by this occasion will vnderstande and determine this cause, and purge Christian religiō, in banishing and rooting out all the abuses and er-

Cicero lib. 1. de natura deorum.

rours

doutes which hadde crepte in by lytle & lytle, and corrupted al Christendome. Wherefore (most noble Prince) vpon my comming to Antwerpe many did greatly meruayle, thinking it a thing scarse credible, that one of the Spanish nation, borne & breddes there, shoulde embrace the Gospell so constantly, and so earnestly maintayne it, that he boldly durst professe himselfe a publicke Preacher of the same. And forasmuch as ỳ bruite of this strange nouelties was so common, that it came to your Maiesties eares (as I coniecture) and perhaps many a false slaunder and misreporte added therevnto all, I thought it not amisse for me to take occasion, of this my comming to Antwerpe, to breake this long silence whiche I haue kepte these whole yeeres, to the entent to purge my selfe vnto your Maiestie, and to iustifie the doctrine which I professe, and that by writing. Wherefore in most humble maner I beseche your highnesse (my gracious soueraigne) to take in good parte this writing of mine your most

humble and faithfull subiect, wherin I haue declared the causes aswell that moued me to departe out of Spayne, as to resort hither into your countrey of Flanders. For I take God to witnesse, my comming to your Maiesties citie of Antwerpe was not for any desire of newfangleneſſe, or to disquiet the state, but by the preaching of the Gospell to pacifie them that were offended, to make a quiet end of quarels and controuersies that were risen among them, & to my power to cause and appease the hurlyburly which he was now begon, to cause vnitie, & peace, where was discorde and dissention, and to discharge the duetie which I ought bothe to God and to your Maiesties: as I doubt not, but your highnesse shal in tyme right well perceiue. Mine chiefe my desire was, in very deede to professe openly and to preach the doctrine of our Lorde and Sauiour Iesus Christe according to the measure of his grace, & the knowledge that he had giuen me therein. And now concerning the first point, that I haue

purposed to entreate of all such matters
into your Maiesties princely eares that
caused me to depart out of mine most
flourishing realme of England, for as
are not ignorant that the time of my
departing is very well knowen, and
much noted of many men, as well for
the number of ships that fled at the same
time, as for the colour that was made
to our Countrymen, of our necessarie
departure, but yet without allegation
of any cause certayne. Many had good
cause to meruayle, most of all at me,
that I among the reste so voluntarily
departed into exile, considering there
was not onely no apparant cause of
feare for me, of any open accusation
for Religion to be had against me,
but not so much as any suspition at
all, yea rather beyng in so good cre-
dite, with diuers personages both
honorable and honorable, as fewe
menne of my state and calling were,
so that this my necessarie departure
is not to be termed for any other
enforcement, beyng not driuen there-
vnto by any Officer or Inquisitour,

[illegible] my presence and compas
my body with, and gaue me friendly en
tertainement: but it was my conscience
that urged me thereunto, which by the
being lightned by Gods spirite, did
seeme to be in continuall torment, and
felte as it were a hell in it selfe, to be
miserably ouerlayed with so huge a
masse of superstition and idolatrie as
long time and much labour would not
suffise to declare. Wherefore of many
things I will shewe to your Maiestie
a few in excuse of my selfe & for mine
owne purgation, moste humbly be-
seeching the same to encline your gra-
cious eares, & with patience to heare
this my declaration, to the ende, that
your grace may of your selfe, the bet-
ter iudge of my cause, and descerne
whether this my departure out of
your graces Realme of Spayne, de-
serue blame and condemnation, and
not rather pardon and commendation.
Secondarily, that I might shewe some
proufe of my faith & doctrine to your
highnesse, I will briefly declare vnto
you certaine articles of our religion,

dor the reasone will at all times at
ur Maiesties commaundement be
oll ready to do the like. And first to
ope vp vnto your grace all thinges
om the very beginning, I will shew
ou how miraculously, and after how
range a maner the Lorde did open
he eyes of my soule, and made me to
e the truth. What time the Empe-
our your Maiesties Father of ho-
nous memory, had nominated D. Ae-
idio the chiefe champion & preacher in
he Cathedrall churche in Civil, to be
Bishop of Tortose, the Monkes of Ci-
il began so greatly to envy it, or ra-
her so furiously to rage therat, that
whereas they were not in any wise a-
ble to hinder him of that preferment
whereunto the Emperours maiestie
had advaunced him, they conspired to-
gether in what sorte they might bette
accuse him for a setter of heretical do-
ctrine, after he had obtayned the Bi-
shoprike. For vntill that time D.
Aegidio for his preaching was thought
to be an Apostle, and for his godly co-
uersation into life, subiect of his bore

D. Aegidio accused of the Mõkes.

enuious in bée a paterne for all o
Preachers to folow & direct thé sel
by. After this conspiracie was pu
practise, whole three yeeres were sp
in quarrelling, & entring billes of co
playnts against him, during al whi
time (good mã) he lay in prison, pati
ly, and manfully abyding all kinde
affliction and miseries that were la
vpon him. At what time for min
owne parte, whensoeuer I either be
held his estate or heard it spoken of, I
thought in my conscience that he was
well and worthily serued, and I al
meruellously abhorred to heare him,
yea but once named, as one commõly
reported to be a fauorer of Luthers he
resies, and a sworne enimie against
the Pope. In this opinion, or erro
rather, I remayned a long time, til
one of the Inquisitours to whom his
cause was specially recommended, by
priuate letters sent from the Empe
rour, began to make his complaint to
me of the iniurious dealings & inic
kes deuises of certe of his fellowes
that were ioyned togither with him

An Inquisitour discouereth the secretes of the Inquisition.

[illegible] matters which pertained to their office, as especially in their proceeding to [illegible] Doctor, who as they sayde was both a good man and a true christian, & better learned by a great deale then his aduersaries, for all their glorious titles of Doctorship, declaring moreouer, that he vnderstode right well out of what forge these quarrels and false accusations were coyned, and that the Bishops durst neuer haue bene so bolde as to attempt so to set themselues against him, but that they were bolstered & vpholden by a certen Bishop. Besides this, he made report vnto me particularly, in how many things the holy Inquisition (as they call it) had dealt very cruelly with suche as were accused. The which things it were requisite and necessarie for your Maiestie (most righteous prince) thoroughly to vnderstande, that your Grace might know the common Prouerbe in ydle long to be true, *Non est totum aurum quod splendet*, It is not al gold that glistereth: and that this highe consistory

and holy house of Inquisition (as they terme it) is most wicked and beyond all holinesse. For which consideration he tolde me further, that he had both dispatched himselfe out of the charge of that office, and refused the fee thereof, to the end that he might haue his free election to be present onely in special matters at his pleasure, & beyng now farre stroken in age, he might not be compelled to deale in all affayres. And yet to the end that he might be an ayde and succour to some, whom otherwise his companions would with tirannie haue oppressed, he was content to be named in commission, and to retayne the authoritie still. For suche (sayde he) ioyned with frowardnesse of minde, that they would proceede to condemnation of innocent & guiltlesse, without hearyng and debating their cause. Wherevpon he sayd there was euidence sufficient in the cause of D. Aegidio, wherein for asmuch as they were ignorant themselues and vnderstode not what was right & what was wrong, what was intelligible

true

ment what sidde, they did therefore
all the Monkes to counsell, that they
might weigh the causes, and by pietie
ice giue their verdites, whiche they
commonly call the Qualificationes, be-
ing knowen to be moste erroneous enu-
mies against that good man, & to beare
bote malice towardes him still boyling
in their brestes. And as for D. Aegidio
truely, (sayd he) if he be an heretike, as
his aduersaries do reporte him, I confes-
selle that I am an heretike also: For
I am fully persuaded in my conscience,
that he teacheth no other doctrine than
the very worde of God, in the whiche
opinion his good life and conuersation
agreeing with his doctrine, doth the ra-
ther confirme me: neither do I thinke I any
Preacher of them all within the whole
Citie, that doth more earnestly, both in
worde and deede, expresse true pietie &
godlinesse than he doth. For whiche of
all the Canons in the whole Colledge
beholdeth his vicarie paynefully more li-
berally, & to better purpose godly than
than doth D. Aegidio, by whose good de-
uotion and almes, poore widowes are

holpen,

hapen, fatherlesse childrē & the rithes
a great number of poore reliefe
Thus speach so greatly proceeding
so fatherly a personage, besides one
so great credit & authoritie (to deale
the truth to your Maiestie) did
withstōding greatly moue me & affec
me, when I heard him vtter all the
things against such men which I do
both honor in my hart, & esteme to be
ye very pillers & supporters of ye whole
& the true & sincere indges of christia
nitie, howbeit partly the authoritie o
him that spake it, & partly ye good will
which I knew he had to beare me, & the
credite of his report, hauing experience
hereof himself, & seing it with his eies,
wrought not a little to cause on ye other
side the rather to giue eare but it
enquire further thereof. Whereupon
more rather had of these matters be
twixt him and me, I requested him to
helpe me to the sight in writing of the
accusations & the articles layd against
D. Aegidio, with the determinations of
the diuines & Qualifications (as they
terme the) by which he graūted mee

ry

willingly & therwithal gaue me the
y of ỳ Apologie made by ỳ same D.
gidio in his own defence & purgatiõ.
ỳ reading whereof I fel in a marue-
s admiration. For Aegidio that cõ-
ly was accõpted to be an enimy to
ist, referred al his writings to the
ly & euerlasting honor and glory of
rist, so elling the singular ioy & cõ-
t of christen men & wemẽ, only to cõ-
in his death & passiõ, & in ỳ cõtinual
mbrance & meditation therof. Yet
as called an infidel, & yet he extolled
ist highly, & set forth the force & ver-
e therof which is quite contrarie to
hypocritical & pharisaical workes, &
sundry sortes of superstitiõ which me
ue deuised to please God withall. To
e short, most mightie prince, the wri-
ings & workes of ỳ mã did so greatly
flame my mind, ỳ me thought I did
euidently see ỳ very true & liuely image
of christ crucified expressed therin, since
which time I had a great desire to haue
some cõference with ỳ said D. Aegidio & dili
gẽtly to perus his sermõs & expositiõs
vpon certain bookes of ỳ holy scripture,

The Doc-
trine of D.
Aegidio.

with

which the when I cõpared with the
thoms & writings of the papisticall Prie
and Monkes eyther treating of p
gatory, or the Popes Bulles, or ra
Bookes (as they were well and w
thily termed) or written in aduaun
ment of mans merites and superst
ous workes, I noted so great a diuer
tie betwixt thẽ, as is betwixt day a
night, light and darkenesse, truth a
errour: finally, betwixt the doctrine
the holy Ghost and the deuises of man
braine. Wherẽ I was in this touched
so earnest a zeale of pure religiõ, I di
also other friends whom the Lord vse
as meanes & instrumẽts to enflame m
desire of further knowledge, the whic
was first kindled in me by ỹ worki
of the holy spirite: for by this occasiõ I
came first acquainted wt D. Cõstantin
whose learning, grauitie, wisedome
profounde knowledge in Diuinitie, m
man knoweth better than your Maie
stie: surely al Spayne had him in great
account, and admiration therefore. I
came also acquainted with Gasper Ba
ptista, a very honest and iust man: with

Garci

Garcia ab Arias with *Maestro Sebastian Goncales*: and diuers other, very learned and godly preachers. Besides this I did with great diligēce inquire for Luthers workes and other wryters of the Protestantes, which the Inquisitours themselues did lende me at the first very willingly, as one of whome they had no maner of suspitiō. Wherein I did acknowledge the singular prouidēce of God, who to cure my blindenesse, made the Inquisitours themselues his instruments, and by their handes gaue me suche bookes for my better instruction, which they had before taken frō others. By meanes wherof it came to passe, that in shorte space I profited greatly in the knowledge of true and perfect religion. Then began God to open the eyes of my vnderstanding, & to giue me (as it were) certain spectacles, by meanes whereof I espied many horrible & abhominable things which before time were vnknowen to me, and no such things in my iudgement. And, to declare to your Maiestie by what wayes God did leade me as it were by the hande to a

further knowledge of his truth. I will in the beginning shew vnto your good grace ỹ meanes wher by I first attained to perceyue the tyrannous dealing of the Pope and his Inquisitours. For whē I weyed with my selfe, and pondered in my minde the great darkenesse and ignorance that we were in, I considered how necessary a thing it were for vs to be instructed in the holy and sacred Scripture which God had left for the encrease and confirmatiō of our faith: On the contrary part, when I perceyued howe the Pope and his Inquisitours with all the reste of their sect, laboured toth & nayle to kéepe men from the reading of the worde of God: & when I dayly heard cruell Edicts and Proclamations published against suche as had either Bible or Testament in their mother tong, I straightway bruste out into these wordes with my selfe, saying: Are these the decrées & Edicts of the true Ministers of God: God expressly by his word cōmaundeth that all men should read the Scriptures: & these men directly do countermaūd it. God apointing Iosua to be the

The Lay people inhibited the reading of holy scripture.

Iosua.

ruler

ruler and guider of his people, enioyneth him to take his lawe as a rule to direct & order all his enterprises by, & the people would not receyue him, but with condition that he should guide & gouerne them according to the prescript worde of God: wheras the Inquisitours are growne so bold, that they dare inhibite Princes and Magistrates ỹ reading of the Scripture. I reade in Iohn that euery man ought to search the scriptures, for asmuch as they do beare witnesse of Christ. The Inquisitours beare vs in hande that it is onely meant of the learned sorte whiche vnderstand Latin: & that it is punishable with death for any other man to presume to read thē in their mother tong. Moreouer Paule taught me ỹ the iust man liueth by his faith, & in another place ỹ faith is gottē by hearing the worde of God. The Inquisitours teach the cōtrary, ỹ the faith & beleefe which ỹ church holdeth generally is sufficiēt for ỹ behoofe of euery particuler person. And if a mā had asked thē the questiō what maner of faith ỹ is, & which is ỹ true church, they did answer, in effect

Iohn.5.

Rom.4. & 10.

The cōm and Popis catholicke faych.

the same, which the Pope, the Cardinals, the Bishops and Inquisitours declare by their fruites, and represent in person, of whose fayth and workes they woulde haue all other men wholy to depend. And truly this inhibition of reading the holy Scriptures me thought did sounde much both against all good reason and policie. For what Prince and potentate is there in the whole worlde, that woulde thinke it an indifferent matter to commaunde his subiects to obserue & kéepe his lawes and ordinances, whiche neyther his officers will suffer them to reade, nor to haue in theyr custodie? For if that were so, then shoulde eyther the Prince be suspected to go aboute to intrappe his people within the daunger of lawe, or the Rulers vnder him thought not only not obedient subiects, but rebelles against theyr Princes will, considering that it is a very harde and a difficulte matter to kéepe lawes, except a man be skilfull and conuersant in them, and by meanes thereof vnderstande them perfectly. What (thought I with my selfe) Mahomet was

neuer

neuer so cruell against his secte and fol-
lowers. For he left his *Alcorane* in wry-
ting as a compēdious and brief Abstract
of his sect and heresie, to the end that eue-
ry one, both old and yong, learned and vn-
learned, Lay mā or Clergie man, might
learne in theyr owne naturall language
to know and to follow the doctrine & reli-
gion of him whome they had chosen for
their Captaine and supreme head. How
much more requisite were it then that
the most rightuous lawe and most sacred
worde of our God should be redde, and in
perpetuall meditation with them that
profesle themselues to be schollers of his
schole, and members of his Church? To
be shorte, as I was in this cogitation, I
became fully persuaded in cōscience that
the Pope and his Cardinals, the Inquisi-
toures and their adherents, and all the o-
ther their complices and confederates in
the like tiranny, were the professed eni-
mies of Gods kingdome and his glory,
sworne traytours against the Maiestie
of Christe, and the very meanes and in-
strumēts of Satan, wherby he inueigled

The Turkes more cunning in theyr *Alcorane* than Christians are in the Bible.

many miserable soules, spoyling them of the fode & sustenaunce of their spirituall life which consisteth in the worde of God, and compelling the poore flocke of Christ to begge the crummes of that heauenly bread at the hands of Monkes & Friers, who tempering the same with their pharisaicall leuen, made it bothe foysty and vnsauery fode: and yet not withstãding, made their marchandise thereof, and solde it to the people at a very high pryce: And here began I to conceyue a great griefe in my conscience, and to feele (as it were) a corosiue at my hart, beholding the cõmon people and the folish superstitious wome runne by flockes here and there vp and downe to get them ghostly Fathers, that might comfort and heale their wounded and guilty consciences. I considered further that these tyraunts had forcibly entred and intermedled within other mens iurisdictions and liberties, taking vpon them the interpretatiõ of holy scriptures, and yet in such sorte that they neuer opened their mouthes to preach the worde to the cõmon people, but at their owne plea-

sures

sures and their beste leasure at certayne times in the yeere, as most commonly in Lent, Aduent Sondayes, and a fewe other festiuall dayes. But O good Lorde what kinde of Scripture is it they preach: such as they make their markettes of, and sell for money, prophaned with all kinde of Idolatrie and superstitiō, corrupted with the idle deuises and cōstitutions of mans brayne, seruing onely for the aduaunce-ment and cōmoditie of the Pope and his champions, without bringyng any quie-tnesse to afflicted consciēces, or any per-fect knowledge and instruction in the mi-steries of Christian religion: for all there sermons and actiōs respect no other end.

And nowe I leaue it to the conside- VVhat m
ration of your Maiestie (moste mighty ner of
Prince) to weighe and consider what knovvleg
kinde of knowledge of God this people of God is
can haue ingrauen in their hartes that in papacy
haue suche Pastors and Schoolers to teache them: For myne owne parte I muste needes confesse, that the same God that by his holy Spirite hath wrought this alteration in me, hath bene defaced

by them, and spoyled of his greatest and moste merueious woꝛkes, Mercie & Iustice. Foꝛ these lying Doctoꝛs and teachers made him a cruell and seuere God against such as coulde not make satisfaction foꝛ their sinnes with money. And if their doctrine be true which teach vs that those mẽ are moꝛe acceptable in the sight of God, that make sumptuous & magnificiall foundations of Abbeys and Monasteries, that make large and ample donations foꝛ the maintenaunce of the same, that buylde Chappels and Aultars in Churches, that finde lights and giue silner lamps, that giue money to the maintenaunce of the Quyer, that found perpetuall chaunteries and Diriges, that giue fayꝛe and rich suites of Copes: woe is me therefoꝛe, what shall become of poꝛe labourers & handycraftes men, of the poꝛe ploughman and others, that get theyꝛ liuing hardely by sweate of their bꝛowes, that neither haue any money to bestow to suche vses, noꝛ scarcely sufficient to buy bꝛead foꝛ their family: with what face oꝛ cõtenaũce dare they pꝛesume to apeare

in

presente before such a golde God, and
ne so desirous of presentes, hauing no-
thing to present him withall: Surely the
mercy that suche a God will shewe shall
extend but to a fewe. Againe me thought
hat that God of whome those Doctours
id preach vnto vs, was not perfectly iust
nd righteous, that woulde pardon the
ransgressions against his holy will and
commaundement, for gold or siluer or o-
her presents whatsoeuer, cõsidering that
t is a great shame for a man of any cre-
dite or honestie to bee bribed with re-
wards, and to pardon a trespasse for mo-
ney. For what can be more vile, or de-
serue greater reproche, than that a man
should make the trãsgressing of the law,
but a money matter? And yet the God
of the Papists according to their doctrine
(as though he were not cõtented and sa-
tisfied with the euerlasting sacrifice and
obedience of his sonne Christ) selleth his
grace and fauour for money, is content to
pardon the greatest and moste horrible
offences that can be, to him that giueth
moste money, and in respect of masses, ob-

The blas-
phemous
cõsequẽces
of the Po-
pishe do-
ctrine in
their opi-
nions they
holde of
the Deitie.

tions, pilgrimages and suche like babl
content to be recõciled vnto vs, and to
at a perfect vnitie and attonement wi
vs. Wherevpon I gathered and concl
ded, that the conscience of man shoulde
the sight of such a God be in a perpetu
and continual feare and terrour, alwaie
restlesse, hopelesse of finding any place
stay in the mercies of God. But if any
the direction of Gods holy spirite had an
assurannce and certen affiaunce in such
goodnesse and mercies of God, hee wa
straight-way called arrogant and pr
sumptious heretike, that durst presume
put such a confidence in God, who was
wayward and daũgerous to please, tha
the moste precious presentes that can b
wil scarce cõtent him. The which thing
I perceyued to tende wholy to this end
and purpose, to kéepe them in continuall
awe and dispayre, and by this meanes t
compell menne to runne with quaking
and tremblyng consciences to theyr con
fession, as to a moste safe and holy sa
ctuarie. And to kéepe them in this per
pleritie, they did abuse many places o

Incertenty and vveakneſſe of fayth breedeth diſtruſt & diſpaire of grace.

Scrip

cripture framed alwayes to their owne
yne and profite. For this doctrine
the stirremenne to seeke to merite the
race of God by all meanes, which these
edlers make their markets of & retayle
euery body. Moreouer me thought
e coules and hoodes of Friers and
onkes, the Vestimentes and Belles
the Churches and suche lyke, were
as I may terme them) Mercers signes
o direct a man by where hee mighte see
hoyce of suche wares, and buy the grace
nd fauour of God of what sorte or price
t pleased them. And what kinde of
ayth then dothe your Maiestie thinke
hat these menne can haue, whiche be-
ng blinde themselues, follow them that
e blynde guydes? For theyr doctrine of
ayth in effect is, that it is nothing but
a certayne persuasion imprinted and set-
led in the harte of manne, by meanes
whereof they holde for a suertie that
what soeuer the Popes holinesse, the
Cardinales and the reste of the Clergie
do and beleeue (for these say they are the
Church) that same is ỹ very wil of God.

A definitiō of fayth after the Romishe doctrine.

Any

And this faith they call Fidem implicit
that is to say, the commō & generall fa
meaning hereby that wée may not be
quisitiue of the Articles and points of
ligion, but that we must depende vpon
ther mens fayth, and beléeue as they
léeue. Moreouer if the mind of man we
at any time troubled and out of quiet,
ther by the threatnings of the lawe, o
the guilte of our owne cōsciences for o
mislédes hauing not vnderstode t
meruellous force of faith in Christe, a
the frée iustification that cōmeth by hi
I beséeche you what playster did they a
ply to our wounded cōsciences? For so
we must make confession of our sinnes
them, and make a generall reherfall of
our misdéedes, and leaue not out one, b
shriue our selues wholy of al. The whic
thing besides that it is a very harde &
difficulte thing to do, will soner dryue
man to desperation, than yéelde to our a
flicted soules any kinde of comforte an
consolation: except perhaps some specia
men of learning and discretion whiche
know the true vse of confession, do quali

The Popes playsters and remedies for sin.

fie

the matter some maner of waies. But
concerning the matter of our free iu-
stification and reconciliation with God
through the bloud of our sauiour Iesus
Christe, not a woorde I warrāt you ther-
for it brought them neyther morsell
theyr mouth nor penny to their purse.
Touching repentaunce, how many sub-
tle points and nice quiddities haue they
muised of their owne brayne quite and
cleane against the woorde of God: to the
end to flatter the rich and wealthie of the
worlde, and to lull them asleepe in their
owne sinnes and filthie abhominations,
teaching them that although they haue
no perfect Contrition of harte for theyr
sinnes, that before God it is sufficient to
haue a little Attrition, that is to say, a kind
of displiking of thēselues, for that they had
had pleasure in wickednesse and sinne, and
in continuyng therein. This Attrition
ioyned with a little shrifte was a meane
and an emboldening, as me thought, and
a kinde of prouocation of theeues to con-
tinue in their theft, adulterers in their ad-
ulterie, and of other wicked persons to
commit

Contrition is the depe sorovv of the hart & dread of conscience springyng from the knovvlege of our sins. The Doctrine of Attrition nourisheth sinne. Attrition is a motion in man, moouing to the displiking of sinne.

commit sinne and to continue in the sa
For they beare the people in hande n
withstãding al this, that they might ha
a ready & speedy way to heauen, and n
poste if it pleased them so they would p
for it, and if they could not reache thith
without a bayte, they shoulde be sure
méete with no worse an hostery by t
way than Purgatorie. The whiche pla
the Diuel & his Ministers haue erected
robbe Christe of al his gestes, and to d
fraude thē of that heauenly banquet th
he hath freely prepared vpon the Aulta
of his crosse, by offering vp his body the
for a sacrifice & sheeding his most innoc
bloud a propitiation for our sinnes. Bu
as cōcerning Iustification & Sanctifica
tion of man, and the inwarde affection
of the harte, whiche God specially requ
reth of his children, these Preacher
speake not one worde. For so ofte as th
preached of good workes, they named w
to vs, workes meritorious, workes th
iustified, and of Supererogation, which
they sayde were acceptable before they
God, who (as they fayne him) is bette
plea

aled when we eate fish than flesh, whē go woolward than when wee weare a ne shyrt: when we sleepe vpon a stra bo ode than vpon a bedde of downe: when go a long pilgrimage, as to S. Iames of mpostella, or some other suche Idoll, an if we go a shorte iourney to any other e. As for true faith, such as worketh Charitie or sure and stedfast hope, or fect loue, whiche is more carefull for e cōmodities of other thā for his owne, mortifying the olde man with whom e must keepe a continuall conflict & batyle, God (say they) was not so greatly refull. By this bayte (moste mightie ince) is the most part of Christēdome oth trayned into the Church of Rome & tayned therein, for these teachers haue ery greate care ouer the body but none t all ouer the soule, ỹ is to say, are very arefull in outward ceremonies, wherein he more busie the better Christian, the more Hypocrite the deuouter is he accōted and more religious.

The superstitious vvorkes of the Papists.

As for the matter of regeneration and ew birth in Christ, they declare euident-

No regeneration vvithout fayth.

ly,

ly, that they neuer receiued benefite
of, nor so much as conceyued the mist
For they do onely inquire thereof at
time of their baptisme, when the in
hath neyther sense nor vnderstandy
nor will, nor faith to receyue Christ,
yet are they as proude and as bragge
may be, and by their doctrine make ot
to growe in lyke pride, and bring them
belieke that they haue put vppon th
Christe vndoubtedly, bicause they ha
bene outwardly washed with the visi
Element, and that the kingdome of h
uen is theyrs of duetie, after they haue
ceyued the Sacrament of Baptis
though they neuer had any sense or p
ceuerance of the sprinckling of the blo
of Christe, nor that testimony of a g
conscience that S. Peter requireth of th
whiche be baptized in Christe and spr
kled with the dealwe of his grace. B
howe many wayes this Sacramente
abused and prophaned, for breuitie sa
I wil omitte to speake of at this prese
Yet may it please your grace thus mu
to consyder, to what great boldenesse a

impu

...ceremonyes, these mockeries of holy things
...ryed vnto vs by papistes, and specially to
...ntinue diuerse parte of the badges of the
...ants (to whome God vouchesafe to bring
...ame) and that with the vnsauery breath
...f theyr corrupte stomacke by laying
...ittle vpon the childes faces, casting salte in
...eir mouthes, annointing their foreheade
...nd shoulders with filthy oyle, as though
...he Christ our Sauiour had at any time
...nstituted any such thing.

I saye moreouer, that in stede of con-
...rmation ment in deede passe in the pri-
...itiue Church, to strengthen the newe
...es in the fayth by some Catherisme
...nd exposition of the articles of Chri-
...stiane, suche as was thought moste
...pte and conuenient for that purpose, re-
...specting their capacities, there entred in
...place a foolishe and an apishe imitation
...f the time, or to terme it more plaine, a
...very ridiculous counterfayting of the
...ame. For the Bishop armed with his
...Pontificalibus doth after longe blessinges
...oue the childes
...oreheade that is to be confirmed, or doth
...indefely lyen vpon them, and then giueth

The Popish maner of confirming children.

hym a blowe on the cheeke to putte hym in mynde, that hee departed from under hys handes, and receyued of hym confirmation, the blinde to followe the blynde that maye wherby he shoulde leade them to destruction. And this abhominable ceremonye they are not ashamed to call a Sacrament of the newe Testament, and sette it in lyke place and degree with those whiche Christe hymselfe had instituted.

Of lyke presumption and arrogance I perceiued likewise that they had deale in the case of mariage, the first institution whereof, albeit, it did proceede from God, yet is it a matter ciuile and politike. For it maye bee contracted and solemnized before the ciuil Magistrates, aswell as in the face of the congregation: forasmuch as it importeth no other thyng, but that the people maye vnderstand that the coupling is iuste and lawful, their faith and truth being plight on both partes by eche of them to the other, and the banes openly asked, before that the whole Church be sufficiently aduer-

The solemnization of mariage, a ciuile matter, and of mere policy.

tised

ised thereof. Whereas these good simple
maisters of ours doe affirme that matri-
mony is a Sacrament: not of any zeale
they haue of giuing that honour to that
holy institution (which call married folks
worldly and carnall and imperfect Chri-
stians) but because they would raise some
aduantage to themselues of euery thing
that they might get any profite by, and
therefore they say it is no lawfull mar-
age, except the Priests haue bys share in
money. And who seeth not meete manifestly these mens arrogant and shameles impudency, which contemne, & dispraise that honorable estate of holye wedlocke, to the ende that they might aduaunce, and bring in estimation their filthy and vncleane single life, and the abhominable vowes of their counterfaite chastitie, verifying in themselues the same whyche hathe beene long a goe foretolde by the holye Apostle: and on the other syde doe terme it by the name of Sacrament, that they may make their synnes the greater. Or is there anye thing that they will be afrayde and

1. Tim. 4.

D.ij. ashamed

Ceremonies turned into Sacramentes.

ashamed to attempt, that where Chri
hath instituted onely two Sacrament
haue presumed to make fiue moe, and
certain holy ceremonies which the ol
tient fathers vsed with greate deuotion
and reuerence, and with good discretion,
they haue made their game, and set
sacraments to sale, promising grace an
salvation by such meanes hauing no
word in scripture for their warrant tha
the promisse of God is ioyned to anye
these their newe inuented Sacraments.

Touching the blessed Sacrament
the Lordes supper (mercifull God) how
many abuses did I manifestly see br
ght into the holy mysterie by the blin
superstition and arrogant presumpti
of men, in the celebration whereof ye
as they vse in baptism, al things are
and song in a barbarous and an unkn
wen language, so that they which had
knowlege in latin could vnderstand n
thing, but onely see a newe gesturely
iuggling knackes. They perswaded t
people that the Masse was a sacrifi
propiciatory, that is to say, that y wr

The Masse a sacrifice propitiatorye.

an

and vengeaunce of God was appeased, and himselfe reconciled therewyth, and by this meanes, solde the graces and blessings of God for many to men desperate and unrepentat. Besids this, they made thys medicine serue to satisfye for the sin of all men both for quicke and deade, a doctrine no where to be founde in all the holy scriptures. And to the ende to perfect their iniquitie, and to accomplish it fully, they taught vs further that these massemongers and sacrificers had suche power and abilitie committed vnto the, that immediatelye after the wordes of consecration (as they call them) of sacramentall wordes, and by the vertue therof they were able to fetch Christ from heauen with a trice, both flesh, blonde, and bone, and the same Christe breake in peces with their handes, offer, sacrifice, eate, feare with their teeth, and deuoure. Whereas he is now immortall, impassible, omnipotent and euerlasting, and death hath henceforth no power ouer him.

The councell of Trent in the time of Iul. 2. the 2. & 3. Canon.

Besides this in the administration of

D.iij. this

this Sacrament the people was depri-
ued of one parte, to wit, of the wine, th
Sacrament of his bloud, contrary to th
prescript forme and institutiō of Christ
the which albeit the fathers in the last
councell of Trent did acknowledge and
confesse, yet notwithstanding (say they)
for certaine speciall causes, the holy mo-
ther Churche of Rome hath determined
the contrary, that it shall not be lawfull
for all Christians to receyue the cup,
why the is the Sacrament of Christes
bloud.

Moreouer I was sore agreeued to be-
hold the abhominations committed there
in the adoration of a peece of breade, and
that with such kinde of worship and ho-
nor, as God by his commandement hath
specially reserued to himselfe. This God
of theirs made of breade and dowe was
caried I say, about in solemne procession
throughe townes and streates, with candle
and torch light, with holy chaunting and
ringing of bells, it was caried to y sicke
& diseased, it was a preseruatiue against
the plagues, it was good against all thun-

der

ber & blyghtinge by lande, againste dyuerse
& temyelle by sea, it was carried about the
fields to make the yeares the more fruitfull,
to driue away caterpillers & other lyke
pernicious wormes, which dyde destroy,
& eate vp the corne in the eare: to be short
I dyde see a horrible and a monstrous
maine of abuses, Idolatries, superst-
itions, buying and selling that the
spirites and Deuelles vsed, and all for
ille lucres sake. And thus briefly but of
a number of the lyke, I haue sorted a
reason (most noble Prince) wherewyth
I was moued (or to saye more truely)
enforced to forsake youre Realme of
Spayne, to my great griefe, as being my
natiue countrey, the soile y I was borne
& bred in, wher I had y comfortable pre-
sence of my friendes & kinsfolke, beeing not
in very perfect health, but hauing a era-
sed bodye, disposed to diuers infirmities.
Notwithstanding I shoke not for al this,
but toke this trauaile vpō me, and was
content voluntarily to goe into exile, to
the end that I might bestow the residue
of my lyfe in the declaration & exposition

of the causes of thys my departure
Whereof if I shoulde haue chaunced
haue bene preuented by death, yet
dying in a straunge Countrey shoulde
an argumēt and testimony to them th
shoulde remaine behinde me, of what a
fection I was towardes true religio
and so shoulde amounte at the leaste
a secrete profession of my faith, accou
ting it better for me to suffer any kin
of aduersitye wyth Gods chosen peopl
than to continue among the fleth pott
Hebr. of Egipt, and there to cherish my bod
and to hang vppon theyr sleeues, and
be vnder their countenaunce, which
light in nothing so much as in the sauo
thereof, seeing suche things (as saith th
Apostle) be brittle and lasse but a litt
season, and banishe awaye lyke smoke.
And what shall it auaile any man, I be
seeche your Maiestye, if he win the whol
worlde, and wallow in all kind of wor
ly pleasure at will, and lose eternall lif
yea and hys owne soule. For if the de
lights and pleasures of this worlde be m
mentane and shorte, then surely our mi

to

ferie

ries and calamities that we suffer here
this world manfully in the defence of
he glorie of God, are lesse than the ex-
eeding ioys that God hath prepared for
s, wherof he hathe giuen vs good assu-
aunce.

Among the reste of their abuses and
erem̃onies (whyche be infinite, if a man
houlde goe aboute to perule them al) I
ad almoste vnawares ouerpassed the
worshipping of Images and Crosses, a
matter very necessary to be remembred,
considering the horrible Idolatrye that
they brought in vnder the cloke and co-
loure of certayne blinde distinctions of
latria, dulia, hyperdulia, in worshipping
stockes and stones with honour and re-
uerence, not alonely the Images of their
Saints (as they call them) but the reliks,
and the counterfaits of such Images as
haue been heretofore at anytime, or in
any place had in reputation, as appea-
reth manifestlye by the Images of our
Lady (as they call hir) of [illegible] and
Guadalupe, whiche are not onely fought
vnto with great deuotion and reuerence,

VVorshipping of Images.

The vowes of Nunnes and Friers.

Monkery a second baptisme by the Papists religion.

hath instituted and ordeined Baptis
for a signification and a seale to
that true oblation and washing by
which Christe the vnmaculate La
that was slaine for our sakes, did wa
and cleanse his Church by shedin
moste precious blonde. But if any
wolde enter straightly into the exa
nation and tryal of their liues that h
herse so often washed and regenerat
I feare me he shoulde find it to hate a
nour to suffer any time without a s
all good perfume. And therfore to spe
my fansie briefly, this their filthy
vncleane lyfe is a greate euidence
proofe that by this seconde regenerat
they are become the imps of the Dev
that before peraduenture hadde so
marks and tokens of adoptio in Chr
The whiche thyng is no smal gri
vnto me to see the good and godly or
and profession of Monkes that was
tyme wont to be so foully defiled by th
of euery sorte, and so quite altered fr
theyr first institution. For there is
so ignorant, that hath but any thing
ouerla

Looke in the bookes of Caiet.

plaunt in any antiquities and ancient
pistories, but he may see that the pri-
mitive Christians in the first infancy of
the Church to auoide the cruelties of the
Tyrannike Princes, and to the ende they
might serue God with more freedome,
and with lesse feare, did ordinarily flye
into desert places: where vppon they
take their names at the first, and were
called Monkes, as men solitary and se-
questred from the companye of men,
to liue apart from other in more perfect
study, and meditation of Christes reli-
gion, and in more safety and securitie to
instruct others in the same. After wards
in processe of time the sages of that tyme
considering the great vse that the Church
shoulde haue of learned men to teach and
instruct the people in the principles
and precepts of Christianity, caused cer-
taine schooles to be erected, and for the
better training vp of youth, both in the
knowledge of holy scripture, and vnder
good discipline, they did place suche men
as liued solitary before in certaine Col-
ledges or Monasteries, to this ende and

purpose

purpose, that out of those places as
Nurseryes they might alwaies chose
and able ministers & pastors for the
congregation to preache the gospel ab
among the people. But after corrupt
and ignorance was crepte in, and t
Powers hadde gotten the vpper han
Gods worde was laide aside and n
lected, and the youth bestowed all the
time in chaunting and howling both
and night, and in so blinde ceremon
full of superstition and Idolatry, cont
ting themselues with a coule, the bad
and cognisaunce of their second regen
ration. Is it possible then that ther
be any man liuing, eyther so farre fro
God, or so careleslie of his owne salua
on, that beholding daily with his eyes s
greate and so horrible a corruption, an
depravation of all thynges, and knowing
them to be contrary to the Maiestye o
God, odious in his sighte and abhomi
nable, will notwythstandyng continu
therein, and be partaker wyth others o
theyr wickednesse. I passe ouer, that the
Gospell was made a playne marchaun

dise

praise the solitary lyfe of Monkes.

...n open shop thereof kepte in Chris...
...to buy and sell, and to exchaunge
...other wares, the most precious bloud
...Christe.

For what other thyng (I beseche
...) are their proclamations, and In-
...gentes, Remission and forgiuenesse
...ernes, dispensations, processions,
...rogations, bulles and suche other
...e, but an open sale of Christes bloud,
...it were by the drumme and standerd:
...so muche that the deade can not re-
...ictly by them, but they will haue
...m in by hooke & by crooke one waye
...an other. For as though it were a
...all matter to deuoure, and as a moy-
...l to choppe vppe the quicke to grynde
...theyr bones (and as the Prophet
...yth) to breake them in peces, and
...t them in a potte to make themselues
...oath wythall, they will also resem-
...e the Crowes, and praye vppon
...e deade carkasses. For what is so
...e called a deuouryng of men a liue if
...ys be not?

VVhat it is to deuoure the deade.

That no mā be be neuer so poze wont

present

pzelent pay might [illegible] his
chzistned oz bishopped (as they ter
noz any be pzieted noz maried, n
ceiue the Communion, noz be
lastely, (which is a [illegible]
ment of the insatiable [illegible]
these gredy cozmozants) might n
buried and layde in the earthe, whi
common to al men, except these fell
had their mony paide afoze hande:
specially a poze man ought any p
tithe, trute frute, oz any other Chri
ducty, he shoulde not haue Chzistian
rial before he hadde satisfied therefo
And then also I beseech you what
tic did they shewe to the deade, after
this fozsothe they wolde make the
cutoers pay foz their walles and
ges foz their singing and chaunting,
crosse and crosse cloth, foz bell and
dle light, foz soule knells, foz tenning,
beare and beare cloth, with infinite
ther polling reckenings, that these
uen hyre, and these pedling mercers
learned in the schoole of Satan their
And this is the cause

Priest

ence) why a number haue willingly
parted out of your Maiesties Realme
Spaine, sorowing to see before theyr
es, so many and so horrible abuses in
e Popish Church, and hauing no hope
redresse in so cureleſſe a caſe: for suche
durſte either priuyly or openly make
eyr mone to others, or declare their
ogement in religion (called the Inqui-
tours tirannye therfore: some being ere-
ted by fire quicke, some strangled to
eathe, some perishing vppon the racke,
d other their tormentes inexplicable,
me by the filth and corruption of the
ſon, others moſte cruelly intreated at
e Gaolers handes, and yet of all the
ſt, this is moſt slaunderous and grea-
ſt dishoncur to your Maieſty, that all
eſe tyrannies are countenaunced with
our auchoritie, and by vertue of your
ighneſſe commiſſion: as the common
ying is, that ysur Maieſtye is the au-
hor therof, and the Inquiſitours but
oure inſtrumentes. For they saye that
our Maieſty hath straightely charged
nd commaunded, that all ſuche perſons

as shall holde opinion that these thing
that be aboue named bee abuses, and
sire to liue in that freedome of conscien
wherein God hathe placed vs by the G
spel of hys sonne Christe, shoulde suff
imprisonment, torture, death in mo
cruell sorte that can be deuised. And th
fore it behoueth your Maiesty great
(most gracious Prince) to take notice
this cause: (which our aduersaries, fo
respect of their own priuate lucre, seek
al means to kæp from your knowledg
fearing ý our cause being knowen the
gaines would ceasse) before your gra
authorize by Commission suche vnius
Iudges, and not to permitte that th
shold sit of life and death ouer them, wh
can best declare to your grace the subti
practises of thys generation, bycau
they knowe them beste.

Kings and ciuile Magistrates oughte to heare and determyne the causes of suche as are accused for religion.

It is reported in histories that *Hadrian* the Emperor, who knew not Christ
nor his religion, neuertheless would
not reiecte the supplications, and bylle
of petition exhibited vnto hym by th
Christians. Neyther did *Pontius Pila*
th

at Iewe, enter into iudgements of
are Sauioure Christ, before he hadde
y orderly Processe, and as it were
y due fourme demaunded of the par-
ye hym selfe, what hys cause was,
utting apart out of the place of iudge-
ente all his accusers.

Festus and Felix two chiefe Ru-
rs among the Romaynes, and Lieu-
nauntes of the Prouynces, woulde
ot condemne S. Paule till they hadde
yth pacience heard hym pleade hys
wne cause.

Neyther woulde youre moste noble
ogenitours and late Emperour *Char-*
the fyfthe, of moste famous memo-
ye, bée quiete in hys mynde, before
e hadde heard Luther speake for
ymselfe in hys Maiestyes owne pre-
nce. And also (as it is reported of
enne of verye good credite.) dyd pri-
ately séeke to vnderstande the whole
ate of hys cause at Luthers owne
outhe.

Wherupon Pope *Paulus* the thirde of
at name, began to haue him more than

halfe in a ielouſy, and to conceiue ſom
diſpleaſure towardes hym frowned vp
pon him fouly therefore, in ſo much tha
he lette not to threaten the Emperour t
remember hym for ſuffering an hereti
to ſpeake in hys preſence, though in hy
owne cauſe. The whyche is an euiden
argument of a full weake and an vnioſt
quarrell, when a man refuſeth to ha
his cauſe referred to the debating and de
terminations of indifferent iudges. Fo
if the Pope and his Clergy maintaine
righteous quarrell, why dare he not re
ferre it to the iudgement of Kings an
Princes: why feeth he the triall therof
why is he afraide to come to conferenc
and haue hys cauſe freely debated in
generall councell, where the controuer
ſies of religion might be debated and di
puted of, and euerye man be hearde t
ſpeake his opinion according to the trut
of the Goſpell, without feare or dange
of their tyranny? What impediment
was ther thinke you, why the Eaſt chu
ches of *Greece*, *Macedonia*, *Aſia*, *Africa*
Conſtantinople, and *Antioche* woulde no
gyue

e their consent to the paimasie of the
edo me, not giue their consent, nay
at moued thē with might and maine
withstande that ambitious nation of
Romishe Supremasie, by vertue
ereof (say they) we may displace kings
Emperours from their Kingdomes
Empires, we maye spoile them of
ir Crownes, we may take the sword
t of their handes, and dispose all that
me at our owne pleasures, and at our
lles giue the spoyle thereof where it
easeth vs: And yet Princes and Po-
ntates being dronke with the Babilo-
call harlot, doe kisse hys feete, honour
m in earth like a God, and so do terme
m the God of the earth, their most ho-
father and supreame Bishop, and be-
g falsely perswaded that hee can not
re, doe therefore thinke that the poore
rotestants are iustly condemned by his
me, bycause they will not fall downe
d worship the enimy of God, thinking
at all Princes may with very good iu-
ice, and with a iuste conscience execute
ll things that are commaunded by him,

and that the inquisitours likewise
doe the same by vertue of theyr com
sion.

O mercifull God, what a blyndn
is this: O how sharp are thy iudgme
(O Lord) that hang ouer our heads, t
men being worse blinded inwardly, a
in more grosse and palpable mists of
norance, than the outwarde mistes
darkenesse that the people of Egipt w
in, shoulde notwithstanding thinke t
did as perfectly see the truthe as the S
at middaye, and on the other syde iud
them to be blinde that haue the true
perfect light, euen the spirite of Christ
giue light to their vnderstãdyng. Wh
senses also and vnderstãdyngs they w
go about to blind, and to captiuate le
happily they shoulde espie their iugli
and treacheries, naye plucke their ey
rather out of their heads, molest, ver,
quiet, torment, kill and slea those by
and swoorde, and by all kind of tormen
whome God accompteth to bee of
flocke, and hathe beene marueilou
carefull and tender ouer to bryng th

pe, to foster and cherishe them, and
encrease their number, and for whose
ke Jesus Christe the euerlasting sonne
the almightye father hath shedde hys
oste precious bloude to worke their re-
mption and saluation. And then began
thus to thinke secretely wyth my selfe.
What meaning haue these fellows with
em? If wée bée heretikes (as they ac-
mpt vs to be) why haue they no com-
assion of our soules, forasmuch as they
eke not only not to saue our bodies, but
ork our vtter destructiō? Why do they
utte vs to death, perseuering in oure o-
inions and iudgementes, whyche they
all Hereticall, especiallye beyng per-
waded as they are, that our opinions be
ammable? Why labour they not ra- The In-
her to teache vs the truthe, and to quisitours
ring vs backe into the ryghte pathe a- labour to
gayne? Why are they not contented destroye
o spoyle vs of oure lyues, but imagine both bodie
owe they maye doe it in moste despite- and soule.
full and cruell sorte that can bée deui-
sed, to the ende, that they myght driue
men into desperation, whose saluation

they might driue men into desperati
whose saluation ought of Christian ch
ritie to be moste deare vnto them. Bu
surely so it hath pleased God to order
that these men shoulde beestirre them
this sorte like furies and helhounds, th
they maye declare themselues to bee t
seede and generatiō of *Sathan* their Sir
who hath bene a murtherer from the b
ry beginning, the broode of *Cain* subiect
to the curse, of whome God in the last
daye at his comming to iudgement, wi
aske a strayghte accompte for the inno
cent bloud of his Saints shedde here u
earth by them, and reuenge al the whole
from innocent *Abel*, to the very laste o
his Prophets and Martyres. As our sa
uiour Christe doth moste manifestly de
clare, speakyng to the Pharisies: Verily
I saye vnto you, it shal come vpon thys
generation from the bloud of iuste *Abel*,
to the bloude of *Zacharias* the sonne of *Ba*
rachias, whome you haue slaine betwixte
the Temple and the Aultar. Wherefore
in moste humble manner, I pray and be
seech your Maiestie (moste gracious sou
raigne)

ligne) not to defile nor embrewe your
nnes with the blood of your maiste in-
cent subiects, nor to permit and suffer
y longer that these limmes and mini-
ers of the Deuill, the deadly enimies
God shoulde abuse your gentlenesse
d good inclination any longer. Let not
great and so horrible cruelties be pra-
ised and countenaunced wyth your au-
horitie. Cast not the sheepe committed
nto you by God, into the mouthes of
hose maste raueninge Wolues, leaue not
ehinde you so lamentable a memoriall
your posteritie, that your grace shoulde
registred among them that voluntа-
ily, and after their owne luste and plea-
re, haue by all meanes persecuted the
ue Christians, the children of God, and
ut them to death, lette it neuer be saide
hat good men haue bene vniustly oppres-
ed without cause knowen, but only pre-
ended contrary both to Gods lawe and
nans, and that in your Maiesties moste
Princely throne and consistory. For be-
des that this corrupte kinde of dealyng
the seate of iudgement will seme most

monstrous most detestable and most vnreasonable to thē that shall followe: there is a worse thing greately to bee feared, least God the Lord of hostes the mighty and strong defence of Israell, will laye so greate and so horrible plagues, vpon these moste cruell and vniust Iudges, and vppon their issue, they re-alms and dominions, that it shal remain as an example for al posterity that shall come after, & the memory of theim shal not be worne out while the world endureth. No more then is the memory of *Pharao* that was drowned in the depth of the sea, or of *Nabuchodonozor* that was transformed into a brute beaste, or at the leaste (whyche is as much in effect) giuen ouer to brutish and beastly delyghts and exercises, or of *Holofernes*, whose heade was striken from his shoulders by the hands of a seely woman, or of *Herode*, that was eaten vp with wormes, of *Nero*, *Caligula*, *Iulianus* & other like tyrāts. It is therfore a good lesso in this case to beware, & to be wise by other mens exāples. For it is a great grace of God to learne by the mis-

The miserable ends of them that persecuted the Churche.

haps

haps of other men, as it were at the handes of a scolemaster what is best for our owne behooles. The whiche your grace may easily learne (most mighty prince) if it may plese you to cast your eie aside, & to behold the miserable calamities whiche in youre memorie haue hapned vnto them that haue persecuted and vexed the church of god. *Nam tua res agitur paries cũ proximus ardet*, as the common saying is, When thy neighbours house is on fire, take heed of thine owne.

But to returne to my purpose, these are the chiefe occasions that enforced me to leaue *Spayne*, and to betake my selfe to the wide worlde, and to wander as a pilgrime and straunger in forrain countreyes. In the whiche trauayle for the space of tenne yeares, besides great sicknesse, I haue suffered extreme Pouertie, and haue bene constrayned to becom as an infant again, and to learne to speak straūge languages to be able to vnderstand others, & expresse mine owne mynde. The which things notwithstanding, trusting in the mercies of God, I

haue

haue bothe willingly and patiently accepted and suffered, knowing assuredly that the Disciples & souldiours of Christ cannot be in better estate and condition than their Maister and Captaine hathe bin. And this is the cause why the worlde that is naturally enclined to malice and spight, refuseth to be at league with me. For if I were a worldling, then surely woulde the worlde embrace me as one of his brode, would commend and extoll me, would sette me aloste in honour and authoritie, would endue me with riches, and would yelde me at full al other commodities and pleasures, as it is accustomed to do to his own. But I for my part render vnto almighty God moste hartye thanks, for that it hath pleased him freely, and of his mere grace without any desert of mine, to imprinte in my hearte true and perfecte faith, by the which I do not onely stedfastly beleeue in his dearly beloued sonne, and in his Gospel, but also do manifestly abide & suffer al thinges for his name sake, and am made partaker of his Crosse. Howbeit in all thys

my

my long trauayle there is nothyng that
semeth to me so vnsemely, as that suche
as be aboute your Maiestie and of your
Counsel shoulde vse suche diligence, spa-
ring neyther for labour and coste to ap-
prehend, and to clappe in prison a num-
ber of vs Spaniards that haue fled your
Realme, and one also among the reste.
For it is manifeste and verye apparant,
that by them there haue bin diuers spies
and searchers sent abroade to apprehend
vs, and that there haue beene no small
summes of money spent about the same.
And yet notwithstanding, God hathe so
blinded them, that neither they knew, ne
being present among them, nor wist not
well either what to doe or speake, for the
which cause the Lordes name be praised
for euer. For neyther haue I hidde my
selfe in corners in thys tyme of my ab-
sence, nor lurked in obscure places, but
God hath giuen me such spirite, and such
boldenesse of courage, that neither in *Ita-
ly, Germany, Fraunce, Sauoy* nor presently
being in your Maiesties lowe Countrey
of Flaunders, I haue eyther disguised

my

selfe or dissembled my religion. Naye I haue openly, frælye and boldely, preached the Gospell in the moste famous Cities where I haue trauailed, and in a great and wonderfull audience, yea before the moste noble Princes, and moste honourable personages of all *Europe*, wyth the liking and commendation of many, and with good opinion and credit for my conuersation. Albeit I acknowledge right well mine owne weakenesse, and confesse my selfe to be subiecte to manye infirmities, and guiltie thereof in the sighte of God, knowing that I am defēded of that most corrupt and cursed roote of the old Adam, and that al my dēedes of thēselues bee vile and naughtye, abhominable before God, & accursed vnlesse they bee shadowed and couered wyth righteousnesse and innocencie of our Lorde and sauiour Iesus Christe. Notwithstandyng (moste mighty prince) my cōscience pricketh me not for any thing ỳ I oughte to bee ashamed to shew my face among men, nor a my cause I thanke God to make me hide my selfe and keepe in corners. And when I was in *Spaine* I thanke God I did not

only

[illegible]

[illegible]

[illegible]

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only

only lyue there blameleſſe, but alſo voide
of al ſuſpitiõ of crime. Although I muſt
needs confeſſe ỳ fearfulneſſe of my fleſhe,
and natural frailty was ſome let & hin-
derance vnto me that I did not openly
preache & profeſſe the truth of Gods gol-
pell at the firſt, after it was reuealed vn-
to me: In ſo much that the Inquiſitours
thẽſelues, could not bée perſwaded of ſixe
moneths after my departure, that I had
changed my Country for religions ſake,
thinkyng me verily both to haue a good
opinion of their procẽdings, and to bée a
perfect Catholike after their *Romiſh* ſect.
Notwithſtãding theſe purſiuants & ſear-
chers made ſuch erneſt purſute after me,
and that by expreſſe commaundement
from the Kyngs mouth (as they moſte
falſely pretended,) as they wold or ſhould
haue done agaynſte the greateſt thiefe
and cutte-thwate, or counterfayter of
the Kyngs coigne or the rankeſt traitour
to youre Maieſty that could be, whereas
I (god be thanked) was frée from theſe
and all other ſuche lyke offences: as
I repoꝛte my ſelfe to the Inquiſitours
themſelues and to their owne promoters,

or

ny of anye of these matters, though
knowe them other wise, and in other
spēte to bee my deadly foes and aduer
ries. And why is that I beseeche yo
Forsothe I wyll not beleeue the Po
and hys Chapleines. And that is furth
ſore matter in my fansie, that I thin
I coulde not aske a greater bowne a
Gods handes, than that it might bee
thaunte to testifie and to seale vppe m
faith wyth the sheadyng of my bloud. I
is causeleſſe therefore in myne opinio
that these furious & raging mat brayn
doe thirſt after my bloude so hotly, a
thoughe they knowe assuredlye that m
belirfe and persuasion bee quite contra
to their superstitious deuises and Idol
trics. Moreouer the power and author
tie of Rulers and Magistrates seemet
to haue certain bounds and limits wit
in the whyche it is contayned, so that
reacheth not so far as the minde and co
science of man beyonde the rule of God
lawe, as appeareth more plainely by th
expresse rule and commaundement
Christe, where hee sayth: Giue vnt

Ceſa

Cesar that which is Cesars, and vnto God that which is his. And therefore kings and princes can require no more at their Subiectes handes, than that of right is their duty, to wit, obedience of their subiectes towardes them, and their lawes, the due payment of tax and tribute, and in their behalfe to spare neither body nor goods. Mary the heart and conscience and religion that resteth therein, is an other manner of matter, and is in the handes of God alone, who guideth and gouerneth the mind of man with his holy word and scriptures, teaching them both, what opinion we muste haue of him, and what kinde of worship and honour we oughte to yéelde him. Wherefore in most humble maner, I pray and beseech your Maiesty (moste mercifull Prince) not to accompte that to be a faulte that is so farre from offence, howsoeuer your false informers will beare you in hand the contrary. And this sense and feeling of a pure and vpright conscience, hath comforted and confirmed me from time to time, and hathe brought me in case that neyther I

feared any indifferent Iudges, not bou-
ted to goe into other of youre Maiesties
dominions, to the ende that to my powe
I might doe good both to your Maiesty,
and to my fellowe subiectes. Specially
calling to my minde, and considering the
greate tumultes and vproares, and the
cruell warres that this chaunge and re-
formation of religion had caused both in
Germany, Scotlande and Fraunce. The
which I thinke hath fallen vpon vs part-
ly for our sinnes, and partely the rashe
boldenesse of some that were in hope be-
like to bring their purposes to passe by
contention and strife, and being hot and
egre soughte to plant religion and buil-
ding vp of the Churche of Christe, with
force and strength of armes, imagining
that the same were the means of the go-
uernement and administration of a ci-
uile common wealth, and the buildyng
and maintaining of Christian religion:
which being spirituall and heauenly, ne-
deth not these contentions and tumultes
for planting & defence therof. And there-
fore after my firste commyng into youre

Maiesties

Maiesties lowe Country, being perhaps not altogither ignorant in these affaires, I did bende the whole force of my witte in my sermons to calme and pacifie the common people, and to bring them to an vnitie and attonement togyther, exhorting them to giue themselues to peace and brotherly charitie, to beare one with another, and to forget all quarrels till it might please God so to worke in your Maiesties hearte, that eyther in youre owne presence, or before some discrete and indifferent Judges deputed by your Maiestye, or in some generall assemblye of the states in Parliament youre Maiesty wouldo permitte your poore and miserable subiectes, to complaine themselues of the tyrannye that is practised againste them, and that heauye yoke of bondage with the whiche they ars oppressed by the Bishoppe of Rome.

And truely so farre as I can gather bothe by the talke and behauiour of youre Maiesties Subiectes of the lowe countreis, they had rather chose to haue free accesse to make their supplications

and complaints to youre Maiestie, and haue libertie to maintaine and retaine among them the Gospel of Christ, though it coste them a greate parte, yea theyr whole substance to purchase it, than to stoupe and yelde their necke to the heauy yoke of Idolatry and tiranny of the Papists But at this present, partely for feare of war and persecution, and partly of your highnesse displeasure, they are content to bee quiet and to keepe silence, waiting a good time when your Maiesty wouldo bee so gratious vnto them as to permitte them to serue God duely, and in that sorte that he hymselfe hath in his holy word prescribed and appointed.

Wherfore (moste dradde soueraigne) at my firste commyng, my chiefe desyre was to teache and to perswade the people to refraine from the doing of suche like things, as before my commyng had bin rashly & lightly attempted by some, to wit from the breakyng and pluckyng downe of Images, the ouerturnyng of Altars and Churches, and Monasteries (as they call them.) For me thought it

was

was very reasonable and conuenient for Iohn.4.
vs, if we will serue and worshippe God
and call vpon him as he hath appoynted
vs to doe, that is in spirite and in truth,
to permitte and suffer other also to liue
somewhat after their owne liking, and
forasmuche as they are perswaded, that
they can not without offence to God re-
iect these superstitious and Iewish cere-
monies, to let them alone there wyth for
a time, and to take their fill thereof, yel-
ding for a season to their infirmities and
ignorance, and praying to god for them,
that it would please hym to lighten their
vnderstandings with the shining beames
of his glorious Gospel. And after that by
the good exãples of our modesty and our
conuersation of life, to moue, to allure,
and to enflame them to embrace true re-
ligion, and forsake their olde Idolatrye,
and false seruice of God.

And bicause your Maiesty may bytter-
ly vnderstande the chiefe articles of our
religion wherein wee dissent from the
Pope and his popelings, I will keepe the
order well neare in declaring my minde

Fift. concer-

concerning true religion, that I haue hereto fore obserued in the discourse which I haue made in detecting their errors and abuses, the which declaration shall only containe that doctrine which I haue learned and take out of the word of God and holy Writ, and endeuoured my selfe accordingly, to preache and sette forth to your Maiesties subiects. And for briefnesse sake, I will not debate nor amplify the proofes and reasons that I haue for the confirmation of our religion, but will briefly and summarily, and by the waye (as it were) will lightly touch the arguments taken oute of the holy scripture, that make for the proofe of our parte, and the disproofe of our aduersaries: Whereby it shall remaine as a testimony to our posteritie, and appeare most manifestly, that the inquisitours of Spaine haue vsed great iniustice, and abused their commission in persecuting mée for an heretike, and therewith also your Maiestye maye well perceiue what kinde of doctrine it is that I woulde haue preached vnto your subiects.

And

And bycause perhaps it would be to long and to tedious to entreate of all the points particularly that are at this daye called into controuersie, I will only handle fiue or sixe of the chiefe articles, and moste necessary of the religion we professe, whereuppon all Christes religion wholy dependeth, and is sustained: and that your Maiesty may also more easyly iudge the odds betwixt our doctrine and our aduersaries: I will as briefly as is possible, lay before you their prookes and argumēts takē out of their owne workes, and specially oute of that booke whiche one *Ruardus Taperus* a diuine of *Louane* chiefe inquisitour for the lowe Country, hathe in the name and behalfe of all the Diuines, and Romishe Clergy dedicated vnto youre highnesse, the whyche seeing it is authorized by youre Maiesties priuiledge, I truste all men of that part wil bee contented to take the prookes and confirmatiōs of the Romishe religion out of y booke, as out of the storehouse of their diuinity. For at this daye, it is a very hard & a difficulte matter to gather

Ruardus Taperus.

any certaine doctrine oute of the reste of
popishe diuines, considering they doe in
so many poyntes dissent and disagree a-
mong themselues, one condemnyng an-
other, in so muche that certaine famous
Universities haue especiallye noted and
coted the errors of these men that were
accompted the sure stakes and pillers of
the Churche of Rome, as for example,
Thomas Aquinas, the Maister of the *Sen-
tences*, *Durandus Scotus*, and suche other
whom the Romish Clergy hath in grea-
test price and estimation.

Of the worde of God, the holy scripture, and the authoritie therof, & the rea-ding therof in the mother tong.

Seing that the Church (as saith the
holy Apostle) is builded vppon the
foundation of the apostles and prophets
whyche is Jesus Christ, that heauenly
and euerlasting worde, it is reasonable
and conuenient, that we also shoulde be-
ginne the grounde of our confession and
faithe of that worde of euerlasting lyfe,
whereunto the Churche leaneth, and

wherein

herin she repoſeth hir whole truſt and
ſiaunce. Firſte and formoſte, therfore
e confeſſe that the worde of God which
e Grecians call λόγον was before all
ings, and from the beginning, the whi-
e both was with God, and was and is
od it ſelfe. The ſame worde we con-
ſſe was incarnate, and conuerſaunt
d continuing heere among vs a long
me, to the ende to reconcile mankinde
his father, and to preache vnto them,
hoſe name was called Ieſus, that ther-
might bee ſignified vnto vs, that re-
mption and euerlaſting ſaluation was
rchaſed for vs by the benefit of hym,
he ſame ſurnamed Chriſte, to ſignifie
nto vs the anointing of the euerlaſting
rieſthood of his kingdom that endureth
euer, & of his moſt certaine and true
eaching. And forasmuche as the ſame
ernall and almightie God can neyther
ſeene nor comprehended in the com-
ſſe of mãs vnderſtanding, he determi-
d and perordayned to diſtribute, and
ſtowe vppon men the treaſures of hys
ſedome and grace by thys hys Legate

VVhy Chriſt vvas called the vvorde.
Iohn. 1.
1. Iohn. 1.
Heb. 1.
Matth 1.
Heb. 7.
Luke. 2.
Hebr. 9.

and Ambassadour sent from above. [illegible]
vpon he is worthely termed the word
God, begotten of God from euerlast
and before the creation of Heauen a
earth. This is the same Iesus, that fro
the beginning spake vnto the Patri
ches and Prophetes, impartyng to th
the will of his father, beyng the very
of God, the shining brightnesse of his
thers glorye, the expresse Image of h
substaunce, who vpholdeth and ma
tayneth all thinges by this his mo
myghtye worde, and by the whi
all thynges were erected, bothe vi
and invisible. And by thys worde be
the eternall and liuely worde, we mea
not any such thing as can be eyther se
down in paper, or written with inke.
our meaning is that that word only m
be written with inke, whiche either p
ceded forth of hys owne mouth, be
here in Earthe, or out of the mouth
some of hys ministers at hys will
appointment. And thys worde so wo
that was spoken by his mouth or by
Prophets, and set downe in writing

s terme, and that rightly and worthy
by the name of the holye scripture:
yche is the onely way and meanes
irecte vs to true holinesse, and ther-
e of right we call it holy, to make a
ference betwixte it and the wordes
t proceedeth from man, whiche of the
ural frailty and infirmitye of man,
commonly ioyned with corruption
derfoy.

Wee doe moreouer acknowledge
confesse, that the same worde or de-
ration of the wyll of God is contay-
d in the bookes of the olde and newe
stament or couenaunt, whyche are
yuered vs by hande, to the ende wee
ye knowe and discerne the true God
m the false and fayned Goddes and
olles, whyche man hath deuised of hys
ne brayn. And though the contempla- Psalm 19. Rom. 1.
a view of thinges created bring some Hebr. 11.
ght to y vnderstanding of man, to make
m to acknowledge and confesse the
ght and power of hys creator, yet is
not of anye suche force, as of it selfe
e to be able to imprinte in oure
harts

harts the perfect and absolute knowle
of hym, it was therefore verye req
and necessary for vs, both to be ligh
with his holy spirite, and instructe
his moste holy worde: for out of this
taine issueth all the knowledge that
haue of God, and is conueyed into
mind, which otherwise coulde in no
he comprehended of men, and that
true and the onely meanes whereby
may imprint and engraue in our hea
the true and perfect presence of our
and creatour.

And that is the order that God h
selfe hath appointed and obserued fr
the very creation of the worlde, and
in teaching Adam and Abell to repe
the sinne and offence of *Cain*, to open
declare his will to *Noe*, and afterwa
to his peculiar & chosen people, to wh
he would in more familiar wise and m
sencibly reueale and manifest hymse

Howe diuersly God hath reuealed hymselfe.

For God by diuers and sundry me
hath made his will manifest vnto m
sometime by worde of mouth and spea
proceeding from his diuine substance,

wh

en he spake to our forefathers in darke
e, as they conceiued it with their out-
rde senses: sometime by the secreate
nking of the holy spirite: sometime
oreames and visions, and yet all these
dry means wrought one effect, to wit,
nolde sure and certayne perswasion to
schollers, that eche of these were it
nde, inspiration, or reuelation, did al-
ies cary with it an infallible veritie,
ceeding from the secret hart and will
god, who can not deceiue men no more
an he can lay aside his Godheade from
n.

Whereby it came to passe, that the
atriarches and Prophets by force of
ys perswasion, were so confirmed and
engthned, that such times as it pleased
od, they shrinke not to seale vppe the
ne heauenly word with the sheding of
eir bloude: With the lyke fayth and
taine perswasion, they dooe likewise
ue some of theyr writyngs and monu-
entes to the posteritie to the ende that
yng moued by the studie thereof, wee
ght be more conuersaunt in the schole

of

by the study thereof we might be
conuersaunt in the schole of God,
which he wil no lesse instruct vs
holy spirite, than he did in time pas
elders and forefathers, that thereby
may vnderstande and beleeue, that
hathe bene, is, and alwaies will be,
only Church, and one only truth, tho
it appeare somtyme more euident
at another: suche is the maruellous
uidence of God, to apply himselfe to
capacities.

And that he giueth vnto his disc
and hearers, by this meanes we con
that by the ministerie of that heauen
worde, whyche God commaunded to
committed to writing, and to remain
the posteritie for euer, bothe in the
of the law, and of the Prophets, we
felle I say, that we do wythout all
ple sincerely, and from the bottom of
heartes, acknowledge hym to be the
God the maker & gouernor of al thing
as our forefathers in like sort haue d
before vs. We say moreouer and affir
that this same word is the most cert

ye wherby to direct al our doings, and
herto we ought to refer all ỳ thoughts
d imaginations of our harts, least we
ing deceiued & led alwaye wyth the in-
abilitie of our own wits do wãder and
affray, through our own fond fãtasies
imaginations. If thẽ the word of God, The authority and credite of scripture vvhere it proceedeth
d holy scripture be none other than the
ctrine proceeding out of the mouth of
od, and from his holy spirite, I beseech
u what can bee more absurde than to
ake it of no greater authoritie, than
e Popes and general Counsells wil e-
ẽme it: wheras we ought on the con-
arye rather to estẽme the Counsells
emselues, if they represẽt the church of
hrist to haue al their force, credite, and
uthority of the worde of God. Further-
more we do affirme (albeit the spirite of
od be tied & bound to no outward thin-
es) that notwithstanding that same spi-
ite hathe both promised and determined
teache the Churche no newe doctrine
ther than it hathe taught oure forefa-
hers, the whyche it hathe lefte re-
aynyng wyth vs as a touche stone

to

to examine and try the true motions
inspirations of the holy spirite, from
false and heathnish, and suche as the
and curiositie of our owne fleshly fan
sies doth cause and worke in vs.

And forasmuche as thys was
mind and will of our God, that by mea
of this word, we shuld al come to know
ledge hereof, we do accompt it sacrileg
and highe treason, to withdraw men, e
ther by perswasion or otherwise by a
thoritie to inhibite thē the reading the
of: where as it oughte rather to bee w
shed, that alwel women as mē, the igno
rant as the learned (at the least suche a
profesſe themselues to bee Christians)
shoulde be occupied bothe day and nigh
in the meditation thereof, eche in they
owne vulgare tongue, and not these a
lonely, but also Turkes, Iewes and all
other of any Countrey or nation what
soeuer, throughout the whole world.

The holye Scriptures are obscure to the vvilful and vnregenerate.

But if any be so impudently bolde
as to accuse and blame the wisedome of
God, saying, ỹ he hath deliuered vnto vs
his worde in great darkenesse and diffi

rable, so that many therby fall into many great errors, we detest him as a blasphemer, and a most false slaunderer of the Maiesty of God, and one cleane voide of Gods spirite, and wanting that moste comfortable and shining light whereby he might be able to beholde and see the misteries of God.

Of the knowledge of God gotten and attained by the word of God.

FRom the very beginning and creation of all thynges when God firste made mankinde, to the end that he might be partaker of the knowledge of hym, he ordained and appointed, as it were three formes or degrees in his schole: in the firste wherof he set before his eyes to behold and take ỹ full view of his wonderfull worke, the huge masse of the whole world, that the varietie and abundaunce, of all things shoulde be as it were an alphabet to induce him to the knowledge & contemplation of his might, power, eternitie, & diuinitie, that as the prophet doth witnesse, the Heauens, the Earthe, the

The firste degree in knowlege of God.

Psalm. 19.

Sunne, Mone Starres, Sea, and all o-
ther things contained therin, doe night
and daye, and wythout ceassing, declare
the glorye and excellencye of our Lorde
and God, neyther is there any country
or nation so brutishe or so barbarous that
is not able to conceiue this bothe wyth
outwarde eyes, and by secrete imagina-
tion, the whiche thing also maketh them
vnexcusable in the sight of God, that he
may wyth iustice condemne them, for
that they hauing by this means ỹ knowe-
ledge of God, yet did not worshippe him
accordingly, nor shew themselues thank-
full for hys benefites bestowed vppon
them, as he hath deserued at their hands.

The se-
conde de-
gree.

To the second forme or degree in thys
schoole do properlie apertain those whom
god hath specially & peculiarly chosē to be
his people, to whom it hath pleased hym
to exhibite himselfe to bee knowen in
moste familiar wise, in the whiche I do
also place all dissemblers and hipocrites,
whiche haue not onely from time to time
bene mixed with good, but sometime also
haue had the chiefest place of preheme-

nence

were in the same congregation, and abusing their authoritie haue oftentimes oppressed the better sorte, as for example, suche were the Scribes, Pharisies, high Priestes of Jerusalem in Christes time. And in our daies the Popes Cardinals, Popish Prelats, Monkes and Priestes, and the rest of the Popish Clergy representing the same, their predecessors whiche altogither ascribed themselues into thys number, and moste commonly frequent the congregation to reade or heare the worde of God. Which wheras they ought to vse and exercise or apply to their owne saluation, and the peoples, yet notwithstanding (the more is the pity) they do so abuse, that they seeke after nothing so muche as their owne aduauntage, that they maye the more easely satisfye their owne lustes, desires, and pleasures. And if anye good and godlye man haue the zeale and courage to discouer thys their trecherye, and tell them theyr faultes, whyche are cloked vnder the pretense of vertue, they labour by all meanes possyble, and practise agaynste hym

Sapien 2. The hatefull speaches of the vngodly against the vngodly.

all extremities they can, whose purposes and imaginations, the spirite of God hath described in these wordes: Lette vs treade the iuste men vnder our feete, and let vs priuily lay snares for hym, forasmuche as he is againste vs and our profitte, and casteth vs in the teeth with our misdeeds, and bringeth our conuersation to light, to our greate reproch & infamy. He vaunteth & boasteth himselfe to haue the knowledge and vnderstãding of God, and maketh as though he were the sonne of God, and seemeth to bee ordayned for this purpose, to obiect our faults against vs: And how greate a corrosiue is he to vs I beseech you, hauing chosen a lyfe quite contrary and diuers from vs. He estemeth vs no better than he doth copper coigne of a counterfaite stampe, and abhorreth to doe or say as we say, and do as much as a man would abhorre a most filthy sincke, or the very pitte of hell. As for the iuste & righteous men, he reckneth them moste happy euen in their end, and braggeth of God to be his father: let vs therefore examine the matter, and trye

whether

whether the doctrine hée preacheth hée true or no, and lette vs sée what issue it will growe vnto. For if the iuste man be the childe of God, he will defend him and take hym from amids hys aduersaries. Lette vs séeke to persecute him, and to practise all kinde of punishments and iniuries vpon him to trye his pacience: let vs executе him by some infamous kinde of death, if it be true that he teacheth, God will aide and assist him. These thinges, and suche like, haue the wicked imagined in their mindes, and haue erred because their owne frowardnesse hath blinded them.

These are the wordes & sayings of hipocrits (moste mighty Prince) who terming themselues ỹ examiners & inquisitors of other mẽs belief & faith, haue practised no lesse indéede than they haue promised before in wordes. And to these (no doubte) the reading of holye scriptures is tourned into bitternesse and poyson, and their eyes dazeled with the bright beames thereof doe ware daily more blinde than other. For whereas by meanes of holye

ſcripture the ſacred woꝛde of God, they ought to acknowledge the true God to be bothe iuſte and full of compaſſion: they fainſte I wotte not what, but a kinde of Godhead they doe imagine, that is without both theſe two chiefe vertues. And in ſtæd of oure Loꝛde and ſauiour Jeſus Chꝛiſte, doe ſubſtitute another Chꝛiſte, whome they lure from Heauen to ſtæ in their ſtede at a becke to earne themſelues pence. Moꝛeouer, forgetting that onely and euerlaſting ſacrifice of Chꝛiſte, they bꝛing in place thereof very arrogantly their owne merits and woꝛkes of ſupererogation, and where they ought to extoll the excellencie and maieſtie of Chꝛiſt as it becommeth them, beyng the very true ſonne of God, the heauenlye Pꝛophet, the chiefe and euerlaſting Pꝛieſte, the Pꝛince and gouernour of all thyngs, the ſpirituall king of godlye minded cõſciẽces: yet notwithſtanding they ſpoyle him of all the ornamẽts of hys Pꝛiuye ſonne, his ſacrifice, and his office of pꝛophecie. In concluſion, theſe miſerable diſſemblers, though they enter into thys ſe

comde degrée and order of God with o-thers of Christes disciples, to heare and receiue the doctrine of our Lord and Sa-uiour, yet doe they not acknowledge tru-ly, and as they ought to do their own ig-norance and infirmitie, nor that greate benefitte of Christ bestowed vpon man-kinde, as for faith they knowe no whitte therof, nor can not giue an exact accompt by what means we are reconciled to God.

But suche as our Lorde and Sauiour Christ hathe chosen, & by adoption made his own, they perceiue and know al truth after God hath remoued them out of the first and second order and degrée, where they had some small entrance and instruc-tion, & giuen them more perfect learning and vnderstanding in the thirde, for it is not the knowlege it selfe of things crea-ted that are obiecte to our senses (whyche bée naturallye blinde, and dazeled before they bée opened & lightned with the spi-rite of god) that is able to bring a per-fecte, and absolute knowledge of the truth, no nor the Scriptures themselues wythout the Spirite of God, can not o-pen to vs the gates of Heauen, and the way

The thirde degree pro-per ouly to the electe.

ſcripture the ſacred woꝛde of God, they ought to acknowledge the true God to be bothe iuſte and full of compaſſion: they ſaintle I wotte not what, but a kinde of Godhead they doe imagine, that is without both theſe two chiefe vertues. And in ſtéed of oure Lorde and ſauiour Jeſus Chriſte, doe ſubſtitute another Chriſte, whome they lure from Heauen to ſée to their ſiſte at a becke to earne themſelues pence. Moꝛeouer, forgetting that onely and euerlaſting ſacrifice of Chriſte, they bring in place thereof very arrogantly their owne merits and woꝛkes of ſupererogation, and where they ought to extoll the excellencie and maieſty of Chriſt as it becommeth them, beyng the very true ſonne of God, the heauenlye Prophet, the chiefe and euerlaſting Prieſte, the Prince and gouernour of all thyngs, the ſpirituall king of godlye minded creatiéces: yet notwithſtanding they ſpoyle him of all the ornaments of hys Prieſthoode, his ſacrifice, and his office of prophecie, in concluſion, theſe miſerable dyſſemblers, though they enter into thys

conde degrée and order of God with o-thers of Christes disciples, to heare and receiue the doctrine of our Lord and Sa-uiour, yet doe they not acknowledge tru-ly, and as they ought to do their own ig-norance and infirmitie, nor that greate benefitte of Christ bestowed vpon man-kinde, as for faith they knowe no whitte therof, nor can not giue an exact accompt by what meanes we are reconciled to God.

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The thirde degree pro per only to the electe.

waye to euerlasting saluation: because the weakenesse and imbecillitie of mans witte, staying it selfe and resting in the view and contemplation of the bare and naked Elements or letters, is not able to reache to the force, efficacie, and sense of the same: for the worde of God is like a sharpe two edged sworde, whyche if a man drawe out againste the olde Adam, it dispatcheth him altogither, and cutteth all his lustes and concupiscences: but if a man strike with the scabbarde, it hurts not, onely the stroke maketh a sounde, and woũdeth not. And truly if the course of our life wer in this wise, and thus appointed it were nothing but a shadowe, a counterfaite, a vizarde of hipocrisie, whyche happeneth not to the children of God, who being indued with Gods holy spirite, are able to iudge and esteeme all things, and are themselues notwithstanding iudged of none. For they haue the perfecte knowledge of Gods holye wyll depely imprinted in their minds, the whyche the spirite of God hathe ingrauen in their heartes by the reading of his holy

nd sacred worde.

And hereof doe arise (moste mightie
rince) so sundry sectes of religion, here-
s growe daily innumerable questions
nd controuersies, and herevpon do the
nquisitours bende their force agaynste
os, as against heretikes and seducers of
thers, wheras we on the contrary side,
re certainly perswaded that they walke
n moste horrible darkenesse, being ene-
mies to the glorye of God, and earnest
promoters of their owne payne glorye,
corrupters and depravers of the word of
God, the which bicause they vnderstand
not aright by the direction of his holy spi-
rite, they referre to their owne commo-
ditie and advauntage, and make it serue
their owne ambition, and moste filthye
abhominations. What can be then more
shamefull than to appoint suche iudges
for the deciding and determination of
the causes of Gods children, whome so
good a father hathe so well instructed in
his precepts and commaundements, that
they haue not learned it according to the
dead letter, but in spirite and truth, that

The originall cause of the controuersies about religion.

and haue after a sorte put on Christe, by whose Gospell they are assured that they are reconciled both to him and to his father: It resteth nowe to compare the doctrine of the true children of God, that are guided by his spirite with theirs, who as they are very hipocrites indéede, so do moste falsely affirme, that they wholy depende vpon the authoritie of the holy scriptures, such is their blindnesse and ignorance, that hauing learned of the wisedome of the flesh, as it were at the hands of a schoolemaister, nothing but that whyche is worldly and carnall, yet notwithstanding they brag of themselues moste arrogantlye and impudentlye that they haue the true knowledge and vnderstanding of scriptures, the whyche they do daily more and more corrupte & depraue with their sophisticall gloses and philosophie, or to speake more truly with their owne dreames and fantasies.

Of the creation of man, and of his estate in innocencie, and fall into synne.

The children of God, and such as are taught by his spirite out of his word

we confesse, that God in the beginning created man of nothyng to hys owne Image and likenesse, that hee shoulde bee iuste and vpright, and zelous of his glorye. In the whiche estate of originall iustice (as they call it) he continued vntill he of his owne accorde abusing that free will whiche God had giuen him, that hee might be perfecte in his kinde and nature, did swarue and decline from God, and being deceiued by the flattery of the Serpẽt, made himselfe thrall to that wicked and tempting spirite.

And this voluntarye transgressing of Gods holye lawe and wyll, bothe brought man into a moste miserable condicion, and remoued him from the estate he was in, in honour, and defaced the image of God in him, that is to saye, made him vniuste vnfaithfull, an enimy and a rebel against God, and spoiled him of the other graces and ornaments he had bestowed vpon him in his former estate.

Of originall synne, and howe it is conueied throughout the whole posteritie of man.

But this calamitie and misery rested not alonely in the firste man & woman, and there stayed, but by reason that they were the séede and stocke whence issued all mankinde, the blemishes and corruptions of oure firste parents doe sticke in vs, and from them are conueied to al their posteritie, that al ỹ offspring and issue of Adam is no lesse defiled with his corruption and filthines, than if they had bene both parties, and guiltie to the offences committed by theyr fyrste parents.

And for this cause also, is that called originall synne that is deriued and descended from our firste parents to all the posteritie, both bycause it is oure owne, and caste vppon vs as by discent and inheritaunce from oure auncestours, and is the rote and originall of all other vices, whether they be generall infirmities common to all men, or proper and peculiar to singular persons. The force and

Rom. 5.

strength

ength wherof is such, and so greate, at it maketh a man rude and ignorant the holye misteries of God, voide of e heauenlye light, resty and stiffe nec- d against the will of God, vnkind and thankefull towardes a moste merci- ll and louing father: and finally in the rformaunce and fulfillyng of hys will nd commaundement, not onely weake nd feeble, but as it were vnapt and vn- ble.

And to the ende we maye beholde the uely image and patern of that mā that eing borne of Adam is not regenerate n Christe: see howe Paule describeth uche a maner of man vnto vs: Al saith ee, bothe Iewes and Grecians are en- angled in the snares and bonds of sinne, here is not one iust man to be founde a- mong them, there is none that vnder- standeth any thing, none seeketh after God, all are gone astraye, and giuen to iniquitye, there is not one that embra- ceth righteousnesse: Their throate is like an open sepulcher that deuoureth men aliue, with their mouth they speake lea- sing

A description of mans corruption before his regeneration.

Rom. 3. Psalm. 14. Psalm. 53. Psal. 5. & 9 Psalm. 140. Psalm. 12.

Psalm.39. Psalm.36. Esay.19 Prouer.1. Psal.13. &.35. Colloss.2.

sing, and flatter with their tongue, t
lippes are annointed wyth the poyso
Adders: Their talke is ful of cursing
bitternesse: their feete moste swift
shead innocent blood: finally their w
life is moste miserable, that care neyt
for godlynesse nor good religion. Lo t
is the beste description that can be m
of man, and therefore no man may b
bolde, vnlesse he be altogither shamel
as once to whisper a worde of mans f
will to god, of workes preparatiue (
they terme them) merits deserued *ex c*
grue & condigno, and suche other sophi
cal and Dunsical deuises, except he w
altogither flatter and deceiue hymsel
and seeke to draw other into like dest
ction.

But to speake the same in more pla
termes without any curiositie, wee sa
that in man is the whole bodye of syn
(as the very wordes of the Apostle ar
wyche like vnto a leafe of paper, wh
vppon if neuer so little filthye and st
king oyle be dropped by little and litt

ꝓeadeth ſo into al parts that ẏ whole
o euery parte thereof is ouerſpꝛeade
th the filthineſſe of the ſame: euen ſo
ſay that oꝛiginall ſinne is not a hurte,
ime, oꝛ griefe in any ſpeciall parte in
n, but an vniuerſall blindeneſſe oꝛ
keneſſe in the witte and vnderſtan-
ng of man, as touching the knowledge
God, and ſuche as bꝛeedeth in man a
aywardneſſe againſt the will of God,
an imbecilitie and weakneſſe to per-
urme thoſe thyngs wbyche God hathe
mmaunded vs to doe.

And to define this coꝛruption in fewe
oꝛdes, wee muſte thus thynke, that
ere is no parte in man from heade to
te voide of thys execrable wickedneſſe
d deteſtable waywardeneſſe and per-
erſeneſſe, as the Apoſtle in the place A
ted befoꝛe, hath noted wyth greate vn-
erſtanding, quoting togither diuers and
ndꝛye places of holye ſcripture bcrye
ptlye and wiſelye to the ſame intent.
Dute of thys fountayne alſo infynite
ices iſſue and ſpꝛing vppe in the
minds

mindes of the elect.

The first sort of sinnes.

The infection and contagion [w]
the verie best and moste godly men,
the greatest saintes them selues,
sensibly had experience of in themse
boyling in the myndes of men, yea
the moste perfecte that euer haue
like a burnyng fyre, or a flaming
neys. And the infection is wrought
them three maner of wayes especial

The first imaginatiō of vvickednesse is very sinne in it selfe.

First and formoste it steereth vp
inwarde motions, affections, desires
cogitations contrarie to the lawe of
though the will in all poinctes be not
ly consenting therevnto, then follow
immediatly a great tumulte in the
des of the elect, so great and so vehem
as cannot be vttered in wordes, hau
a moste feruente desire to be released
the length, and set at libertie from
corruption. The whyche motions
affections of the mynde, the holy scrip
tures doe testifie bothe to be sinnes, &
as prouoke the wrath of god, whom
ought to worship and reuerence, with
our minde, wyth al our soule, & with
ou

ir strength: notwythstanding store of
ing Doctours to pacifie mens minds
nd qualifie their faultes, haue coyned
ertaine distinctions, of three kindes of
otions and affections of the mind, in the
rst, second, and third degree, as thoughe
ey myght by this meanes escape the
dgement of God, & the horrible threat-
ings denounced againste the transgres-
ns of the lawe of God. Secondarily af-
r the same motions doth ensue the cons-
nt of mans will, the mother of concu-
scence and lustes, equall in nature to the
nne itselfe, as our Lorde himselfe hath
ught vs.

The Po-
pish distin-
ctions of
sinnes by
degrees.

And yet these false Doctors valewing
l thing by their owne weight and mea-
re, haue in this behalfe likewise inuen-
d certaine differences of delectations,
n quantitie and measure, some to be sin-
le, some double, some long time, some
orte, heaping to themselues damnation
tyme to come, for their wilfull erro
nd ignorance.

Of Actuall synne as they call it.

Last of all after the other two, [illegible]
Starteth a third kinde of sinne, na[illegible]
ly that besyde the motion of the mind [illegible]
the willing inclination of the same [illegible]
mually committed in deede, of which [illegible]
be worshipping of Idolls, blasphemy [illegible]
cursing othes to the dishonor of God, [illegible]
prophaning of his moste holye name, [illegible]
pernicious adoration, and pilgrima[illegible]
as also the other trespasses committe[illegible]
gainste the commaundementes of the [illegible]
conde table, the whyche bee so grosse [illegible]
palpable, that the very heathen phi[illegible]
phers were moued againste them, and [illegible]
waies detested them bothe in worde [illegible]
deed, yet haue our diuines in this part [illegible]
founde out a verye fine and a subtil [illegible]
stinction betwirte mortall sinnes, and [illegible]
nial, pretending venial synnes to be such [illegible]
a drop or two of holye water, the [illegible]
of the Crosse, and such other trifling [illegible]
ridiculous ceremonies might purge [illegible]
clense vs of, and by that meanes lull [illegible]
vs a sleepe, flatter vs in oure moste g[illegible]
uous and horrible synnes, wherevpp[illegible]
ha[illegible]

aue growen greate and moze greeuous
ynnes among the Chriſtians. than euer
d in any common wealth, that was on-
ye gouerned and guided by philoſophers
eing mere pagans, and ſuch as had no
anner of vnderſtanding in Gods holy
iſteries.

In ſumme, the learned ſorte and well
iſpoſed will confeſſe, that the Popiſh do-
oures haue erred moſte ſhamefully in
his doctrine touching originall ſynne of
notions of the minde, and differences of
ynnes, and haue bene ignorant not on-
ye of the nature and qualitye thereof,
ut alſo how miſerable effect it wrought
n vs, wherin being both deceyued them
ſelues, and leading other into lyke erroz,
eing the cauſe of al the infirmities that
be in man, whyle they goe aboute to
applye remedyes, they haue heaped er-
oure vppon errour, as ſhall be here-
after declared in his due and conueni-
ent place.

Of the miraculous meanes, that God vsed to repayre the fall of man.

OUr Lorde and God, like a moste louing and merciful father perceiuing that hys creature and workemanshippe, beautified with so manye notable giftes and graces, prouoked by the crafte and subtilty of Sathan, was voluntarily fallen from him and his commaundement, vouchedsafe to open his iustice and mercye towardes vs, that as by the one he might punishe the synne and transgression of mã, so by the other, heale and close vppe oure woundes againe. Wherevpon he putte in execution his eternall counsel, to punish the rebelling and disobedient nature of man, and his fall from him according to his desert, not in the person of him that became so disobedient, and shranke from God, but in the newe and celestiall Adam whiche might bee a fitte intercessor and mediatour betwixte all mankinde and God, being both God and man. For it was requisite and necessary for the reconciling of these twoo togither God and man, that the other seconde Adam

dam shuld be true and very perfect man, subiect to all infirmities of man, yea vnto death it selfe, to the ende that he might suffer the paines appointed by the iuste iudgement of God, for oure worldly and sinfull flesshe, as also that he should be the very true son of God, to ouercome death, sinne, and the worlde, treade downe the gates of hell, ouerthrow al the kingdome of Sathan, and as Paule saith, to be geuen vppe for our transgressions, and rise againe for our iustification, Roman. 4. *Rom.4.*

The whiche mercye and abundaunte goodnesse of God, was in erpresse wordes declared to the firste man, when it was tolde hym, that the seede of the woman shoulde in time to come breake the heade of the serpente, and the same was renued by often promisse made to diuers afterwardes, but especiallye to Abraham. *Genes.3.* This celestiall Adam I saye, hath bene by diuers signes and misteries signified vnto vs of olde, that by this meanes al mē might comfort them selues with a moste sure and certaine hope, and an vndoubtable perswasion of Gods promisses.

AND thys is oure opinion and belief
concernyng Christe, whereof it is
woorlde to consider howe manye infinite
questions the Diuines of oure dayes
Sophisters, rather to terme them more
aptly, haue curiously and vainely hand
led, whyche are not onely not profyta
ble for the stayinge and stablishing of o
faith, but foolishe and ridiculous, and
withholde manye Iewes, and other
forren nations from the Christian faith
in so muche that a man woulde rath
thinke they described some fantasie,
dreame, or vision: than Christe oure Me
sias and Sauioure, by the wonderfu
power of God, sente from aboue. W
spend many yeares arguing in schole
in what termes wee muste speake
Christe, Whether thys proposition
bee true, Christe was from the be
ginninge, whether it bee more apte
sayde, that hee is compounded
bothe natures, or consysteth, or is co
mixte, or knitte togyther and co
bine

ined: or as it were gellied, or mould-
ed, or coupled and conioyned. Howe
muche better were it to omit these mat-
ters and vaine questions, and to content
our selues with that which the Apostles
haue taught vs, whiche affirme vnto vs
in plaine termes, that Christe accordyng
to the flesshe was made or begotten of the
seed of Dauid, and is the true son of God
almightye accordyng to the spirite: and so
by thys meanes contenting our selues
with this simplicitie of speach should en-
deuour our selues to expresse Christ him-
selfe, that is to say, practise moste perfect
holynesse and innocency in our liues and
conuersation. Besides this in howe darke
and doubtfull termes do these blind Sco-
tistes dispute and reason of the foure in-
stants of nature, as also where they goe
about to proue that this worde person
doth not signifie *relationem originis*, neyther
the common relation &c. Many more ex-
amples of like impious and wicked dis-
putations proceeding from the idle curio-
sitie of this Scotist might here be alled-
ged, but because the matter it selfe is

Rom. 1.

blaſphemous and to vnreuerent in
ſpect of the perſon of Chriſte, but al
vttered with ſuche termes, as the
mon people can in no wiſe vnder
for our mother tongue will not
wordes to vtter ſo fond and mi
withall. I haue thought good to
to matters more euident, leauing
and other ſuch like toys as the
is full fraught. For to what purpoſe
vainely to ſpende the tyme about
ting of Gods greatenelle, and how
nite he is, of ſoth motions and
gurations as theſe be, or of the
and foundations of the Trinitie, and
vnſpeakeable beginning of the
whether it tooke being at an inſtant
by proceſſe of tyme, by waye of
ding or generation. Theſe and ſuch
like, what vſe I beſeeche you, can
haue either to the building or beauti
ing of the Church of God: notwithſta
ding ſee the miſchiefe how this their
ſophie preuaileth, and thoſe ſoyly
thinke vs altogither vnlearned,
we hold our ſelues contented

...th the pure and perfect word, reiecting
...mas Aquinas with his curious queſti-
...ons, Scotus with his ſubtil and ſophiſticall
...gumentes, Durandus with his follies,
...nd diuers others of that ſorte with their
...olde impudent vanities,

Of the lawe of God, and the force therof.

AFterwards when god perceiued that
mankinde was become almoſt ſenſe-
leſſe, in ſo much that he neither was tou-
ched with his own miſery and calamity,
nor of himſelfe vnderſtode what ſhould
become of him, except their mindes were
cherished and comforted with the hope of
his promiſſes, beſides to the ende that hee
might chose vnto himſelfe a people, as it
were ſpecially and peculiarly apart from
the reſt: After he had deliuered the Iſ-
raelits out of the captiuitie and bondage
of Pharao, he made a lawe which he eſta-
blished and published in mount Sinay.

The force wherof, was to awake ſuch
as ſlept ſecurely in ſynne, to accuſe and
reproue them, to proue whole mankinde
guiltye before the throne and Maieſtye

The vertue and efficacie of the lawe.

blaſphemous and to vnreuerent in
ſpect of the perſon of Chriſte, but al
vttered with ſuche termes, as the
mon people can in no wiſe vnder
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ting of Gods greatenelle, and howe
nite he is, of ſothy motions and
ginations as theſe be, or of the
and foundacions of the Trinitie, and
vnſpeakeable beginning of the
whether it take being at an inſtant,
by ſpacelle of tyme, by waye of
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ing of the Church of God notwithſta
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nines thinke vs altogether vnlearned,
cauſe we hold our ſelues contented

...th the pure and perfect word, reiecting
...mas Aquinas with his curious questi-
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...gamentes, Durandus with his follies,
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ched with his own misery and calamity,
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his promisses, besides to the ende that hee
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raelits out of the captiuitie and bondage
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blished and published in mount Sinay.

The force wherof, was to awake such
as slept securely in synne, to accuse and
reproue them, to proue whole mankinde
guiltye before the throne and Maiestye

The vertue and efficacie of the lawe.

of God, that thereby they might learn
to seeke righteousnesse and innocency
(whereof they were altogither destitute
at the onely mercies of God, when ev-
ry one should acknowledge in his own con-
science, & know by his own experience, the
naturall corruption & depravation of his
minde by the iudgement and manifesta-
tion of the lawe. Secondarily, to the end
that the faithfull and chosen of God should
be taught by the law, as by a most excel-
lent and learned schoolemaister, what ex-
ercises and dueties God requireth at the
handes of hys children, bycause no man
shoulde deuise of his owne fantasie and
magination any newe seruice of God o-
ther than was by the law of God prescri-
bed and appointed.

The summe and effecte of which doc-
trine, albeit the holy Apostle hath plain-
ly and sufficientlye declared in hys Epi-
stles, yet haue these vnlerned doctours
brought in meere Iudaisme and Pa-
ganisme into Christian religion.
they teache vs that the lawe was giuen

vs

onely to this intent, that we shoulde walke in good workes, by the which men might not only be acceptable in the sight of God, but iustified also before him.

And herevpon they take occasion to slaunder vs, as though we should affirme good workes to be needelesse, and shoulde withdrawe men from the studye and exercise of vertue, and lette them loose to all licentiousnesse. Whereas we studye all we can, and vse all our endeuour to shewe the people, that suche as bee regenerate, ought duely to bee conuersaunte in good workes, and in godly exercises, bothe to tame the lustes and concupiscenses of their myndes, and to engender a mutuall loue and charitie among men: as also confirme and establish euery particular mans conscience in the perswasion of his election, and to retaine Gods spirite the better in their mindes by whose good motion and direction, their willes might the rather bee alwayes pliable and conformable to doe all good and godlye exercises of true godlynesse and vertue.

And yet wee flattely denye, that these workes

workes be the cause of our iustificatio
but rather the effectes, the signes and t
kens of true faith settled in our harte
euen as by good fruites it appeareth th
the trées bee good where they doe pr
cede.

Of the Ceremonies and Sacrifices of the olde Testament.

MOreouer, whereas the corrupte an
peruerse nature of man was suche
that of hymselfe hee coulde not putte hy
whole affiaunce and truste in God, thin
king it a matter of very great difficultie,
almoste of impossibilitie to bee delyuered
from the bondage and slauerye of Sa
than, the tiranny of sinne, and the yoke of
the lawe, whiche required a paye about
his power, to wit, puritie, sinceritie and
holinesse bothe of mynde and bodye: th
Lorde did institute Ceremonies, and sa
crifices, and burnt offerings, by the whi
che men shoulde be admonished and putte
in mind, that he standeth in need of some
mediatour and redeemer, by whose meanes
he might bee loosed out of all the bondes

The figures of the olde testament, shadowes of Christe.

and

snares wherein he was entangled, & taine true and perfect libertie. And to e intent that he might be led as it were the hand, to the knowlege of his Mes- s and Sauiour, he set before his eyes Heb.6.7.&c
sible ceremonies, wherein as in a Ta- le, wee might beholde the person, the fice, and the moste singuler and super- rcellent effects of the said Sauiour and edemer Christ Iesus, to wit, the sacri- ce and order of sacrifying, the Sanctu- ry, the propiciation, the vaile, the table, he shewe breade, with other suche lyke.

Of the Popishe Ceremonies.

AND now I beseech you, compare the Popishe Ceremonies and these toget- her, and no doubte ye shall well perceiue t to be true, that Augustine complayned of in his time, that they are growen to so great a multitude and swarme, that they are not onely equall in number with the Iewish ceremonies, but also doe exceede them far: neither haue our churchme bin contented to fetche a great part of their ceremo-

Ceremonies from the Iewes, but
bed the Pagans, and the idolatrous
nicks, also of their's to patch vppe
heape, as appeareth moste euidently
their sacrifice of the Masse, as they ter
it, for it is botched and clowted, part
with the superstitious ceremonies of
Iewes and the Gentiles, but chiefly
principallye of the rites instituted
Numa Pompilius.

Arnobius in his third booke contra Gent.

Arnobius a verye auntient Doctor
wrote an Apologie in defence of Chri
an religion, wherein hee sayth that
Ethnickes founde verye greate fau
with the Christians, bicause they neith
dedicated their churches to god, nor bu
ded altars, nor set no incense vpon the
nor had no vessell of siluer and golde
serue for holy vses, wherwith they mig
do seruice vnto God, and beautifie the
Temples. But if those that blamed th
want of these things among the Chris
ans in those times wer now aliue in
dayes, and should behold the popish cer
monies in their Sinagogs, they coul
scarcely beleue them to be Christians,

t the leaſte they coulde finde no ſuche
alte with the Romiſhe religion nowe,
s they founde with the Chriſtian religi-
n then. But forasmuche as the wordes
f *Arnobius* containe in them a moſt no-
able and excellent doctrine againſte the
orrible idolatry and ſuperſtition of our
imes, I wil here annexe a fewe leaues
ut of *Arnobius*, to the intent that youre
aieſtye myght more euidentlye ſee in
what ſorte they of the moſt auntient and
perfecteſt Churches, and that were nighe
nto the Primitiue church and to the A-
poſtles times, did ſerue god, & how much
their ſeruice differed from the pomp and
multitude of ceremonies vſed of ỹ Pope
in his church: Now (ſaith he) that I haue
generallye declared what wycked and
blaſphemous opinions you houlde of
youre Gods, it followeth conſequentlye
that I ſpeake ſomewhat of youre Tem-
ples and youre Sacrifices, and other
the conſequences that depende hereup-
pon, for thys is a matter whyche you
are wonte ſpeciallye to challenge vs
for, and to laye to oure charge as a

horrible

horrible impietie: That wee buyld churches for diuine seruice, we set vp grauen nor paynted Images of any the Gods, we reare no altars, nor sp[illegible] kle no bloud of catlings thereuppon, burne no incense, nor bring in no [illegible] nor wine to bee poured into cuppes, which things we omit and leaue vnd[one] not of any wicked and godlesse intent, for any contempt againste God, but b[e]cause we thincke and are certaynely p[er]swaded, that if they be Gods indede (a[s] worthy that name) they do either la[ugh] at these kinds of worshipping and seru[ice] as follies and fantasies, or else are gr[ie]uously offended with them, if there be [in] them either of these affections, the one [or] the other, either disposition to reioycing, or motion to indignatiō and displeasure. for bycause you shall vnderstande what opinion wee haue of the verye name of God, and howe we iudge thereof, we are perswaded, that if they be Gods in deede, (to repeate the same ioyntly togither a[gain]e) they bee indued wyth all kindes of vertues moste perfectly, and most abun-

dauntly,

...ly, as wisedome, iustice, grauitie, ...we maye wythout blame gyue them ...che termes of prayse and commendati... as we vse towards men) excelling in ...inwarde gifts, without needing the help ...any external things, forasmuche as the ...lnesse and perfection of all happinesse ...felicitie is absolute in them that they ...are free from all affections, voide of an... ...ger, not moued wyth lust or sensualitie, ...harmefull to none, not delighted wyth ...the miseries and calamities of others, not ...fearing men with straunge and rare vi... ...sions, not chargyng them wyth theyr ...bowes, nor sending signes of threate and ...anger, to the intent that men shuld make ...sacrifices of expiation, nor plagues or pe... ...stilences or other diseases by the infecti... ...on of the ayre, nor making dearthe by ...droughtes, nor presenet at the sheading ...of bloude by warres, or vnpeopling of ...Cities, not partial, as fauourable and ...inclining to some, & contrarywise frow... ...ning vppon others: but rather yelding e... ...qually and indifferently to either parte, ...and affectionated alike in good will to...

wardes all, for it is an argument of a weake and feeble nature, to be subiect to contrarieties: and the determinations of Sages concerning this point hath been, that they whiche are touched with affections, haue sense and feeling of griefe, and sorrowe, either more or lesse: and that it is not possible, but that they whiche are any wayes subiect to affections, are subiect also vnto mortalitie. The case then being thus, howe can we iustly be thought to contemne God, seeing wee deny that any can bee deemed worthye that name, excepte he be iuste and vpright, and such as is praise worthye and honorable in the iudgement and estimation of them that be best affected? But yee will obiect against vs perhaps, that we build no temples for seruice of them, nor worship their images, nor offer them no sacrifices, nor burne thē no incense, & what I pray you can you require more at our hands? or what greater worshippe or honour can wee yeelde them, than to place them in the same degree, in the which we put the chiefe Lorde and supreame head of all, by whome the very celestiall bo-

dies

does haue their being as well as we?

For dae wée honour hym wyth buil-
ding of Churches and Temples, or doe
we slay any sacrifices for him, or present
hym with any other thyngs, wherof ther
is no sounde reason to be yelded, but on-
lye a foolishe continuance of a blinde cu-
stome. For what follye and madnesse
is it to measure the Maiestye of God by
our necessities: and for bicause suche thin-
ges séeme for the vse of man, to yelde
them therefore vnto God, who gaue the
same vnto man, and to be perswaded that
by thus doing thou doste hym honour,
and not rather greatly dishonour hym.
To what what vse then I pray you, doe
we séeke so much for Temples and chur-
ches for Gods vse: or what néede was
there say you, why they shoulde either be
built at the firste, or nowe be repaired: do
they fréese wyth the colde in Winter, or
broile in the heat of Sommer, or can the
cloudes drowne them with raine, or are
they tolled with whirlewindes, or afraid
to be inuaded, or ouercome with enimies,
or rente in péeces wyth wilde beastes,
that therfore there shuld be cause to kepe

them in close house and defende them by stone walles: for what are these Temples I praye you, in respect of men, and in oure feeble iudgement very huge and vaste: But in comparison of the might and Maiestie of God, a little small corner, or rather a straighte and a very narrowe hole. The firste builder wherof, if yée liste to knowe them, was either *Pheronem* the Egiptian, or *Merops*, or as Varro wryteth in hys treatie of wounders, *Aeacus* Iupiters sonne: be they therfore builte wyth marble, or beautified wyth golde, or adorned with Iewells and precious stones, or shine lyke the Sunne beames: they be all but earth and duste, and made of verye filthe, and the vilest matter that can be, neither is God therfore delighted wyth them, bycause you estéeme them of greate price, nor for the vilenesse and baseneesse thereof, woulde therefore refuse to dwell within them.

The firste builders of temples.

This is the temple of *Mars* saith some, that of *Iuno*, that of Ladye *Venus*, héere dwelleth *Apollo*, here *Hercules*, there *Summanus*. Is not this a great and princi-

pall

all dishonour, to tye God to a house and dwelling place: to make hym a rooke to shroude himselfe vnder: to deuide it into parlors and chambers, thinkyng them necessary thinges for hym, that serue for mans vse, and for the seely vermin of the earth, as Cats, Antes, Wezels, and the fearefull mouse: but wee builde them no Temples ye will say for that purpose, to keepe them from rayne and stormes, or from the heate of the Sunne, but that wee may haue nigher accesse vnto them, and behold them, and make our petitions and praiers vnto them euen face to face. For if we shoulde call vppon them in the open ayre, and out of couert, saue onely the cope of heauen, they are deafe, they heare vs not, and excepte a man come nigh vnto them whē he maketh his praiers, they stande still as thoughe no man gaue them a worde: but wee are of a far contrary opinion, that if they were gods worthy that name, they should and would, yea they oughte to heare vs from any place of the whole worlde, whatsoeuer a man shoulde speake vnto them, were it

 neuer

ment so secretly, as well if he were pre-
sent by them: yea to anticipate by their
foreknowledge, whatsoeuer anye man
shoulde secretly imagin in his mind. And
as the Starrs, the Sun, and Moone, when
they mounte aloft, or appeare vpon the
face of the earth, are immediatly present,
and shine to all alike, euen so is it requi-
site, that the eares of God should be open
to all, nighe to heare the petitions of all,
though they come frō diuers countries,
yea and those farre distant asunder. For
this is the nature and propertie of God,
to fill all places with his power, and to
be wholy euery where, not peece meale
in any place, not to be absent and present
at diuers times, not to go suppe in *Ethio-
pia*, and after a weeke or two, to returne
home again to his owne habitation. The
which if it were otherwise, then farewell
all hope of helpe and relief, when we shal
be left in a doubt and vncertaintie, whe-
ther that God heareth our prayers yea
or no, whensoeuer wee doe make sacri-
fice of Prayers, or Thankesgiuing vn-

to hym.

As for example, lette vs put the case, that there is a Temple of some one god, in the Iles of *Canare*, another dedicated to the same God in the farthest parte of *Thyle*, likewise another among the *Ethiopians*, and an other in that parte of the worlde that is furthest distante from them.

If so bee that all these at one selfe same instaunte, doyng their sacrifices and Ceremonyes, and makyng theyr petitions, aske euery one of them some thyng at Gods handes, accordyng to theyr owne necessitie, what hope can they haue to the obtayning of theyr petitions, If God doe not heare the prayer that is made vnto hym by eche of them alike, or if distaunce of place coulde hinder the praiers of them that call vppon hym, that the sounde thereof shoulde not perce hys eares: for either muste he be present no where, if it bee possible for hym to bee secluded from all places or else muste he be in one

onely place, bicause he can not giue eare indifferently to all in generall, and giue them the hearing alike, and so muste it consequentlye followe, that eyther God aideth none at all, if by reason that he is occupied some other way, he haue no leysure to heare them, or heare the sutes of some, and sende the rest empty away, and heare not them. Moreouer these goodly Temples that are garnished with golde, and beautified with high steeples and pynacles, be sepulchers for deade carcasses and places to laye ashes and bones in, is it not then very plaine and euident, that either you doe worship them that be dead in steede of the liuing God, or doe moste horrible and shamefull villanye to the Maiesty of him, whose Temples you fill with the ashes and bones of the dead?

These are his wordes moste mighty Prince, worthy no doubt to bee written in golden letters, or rather to be imprinted in the tables of our heartes.

Of the comming of Christ & of his gospel.

BUt to retourne to our purpose, and to speake of the wonderfull misterye of

our

redemption: After the fulnesse of
me was come, in the whiche the pouui-
ce of God hadde determined to helpe
mankinde, the whiche was bothe heauy
den and oppressed wyth the burthen
some, and pressed downe into the bot-
lesse pit of hell, assailed on euery side
wyth the tiranny of the Deuill, and con-
ined by the sharpe and seuere sentence
the lawe. Dure heauenly father sente
is onely begotten sonne, the euerlasting
orde, the power and wisedome of the
ther into the earthe, the whych wolde
roughe the vertue of his holye spirite,
y a wonderfull and miraculous meanes
e willed to become man in the wombe
the moste holy virgin Mary, that the
ame Christe whiche had bin tokoze eft-
sones promised to the Patriarches and
rophets of the olde Testament, the whi-
he also by the faith and hope they had in
im, attained euerlasting life, shoulde at
he length come into this woꝛlde the be-
y true and naturall son of God, and of
he virgin, conceiued first in hir wombe,
nd afterwardes brought forth by hir to

John.1.
Hebr.1.
Luke.1.
Math.1.
Gene.3.15.17.

to this worlde to be the very sonne of
and verye man, that by this meanes
might take away the sinnes of man
and that by the sacrifice of hys death
by his obedience, he might make a
ment betwixt God and man, to the
that he shoulde no longer bee accou
gods enimie, but be esteemed as his
and become inheritour of hys heau
kingdome, and partaker of his diuine
ture euerlastingly.

And the whole summe and effect
this doctrine concerning the great be
fite of our redemption consisteth spec
ly in two points. For yᵗ we doe
knowlege the wõderful purpose of
heuenly prouidence, in ꝑ he vouchedf
to redeeme vs from the horrible domi
of the deuil, that by the obedience & by
death of the latter, and the heauenly
dam, the rebellion, and disobedience
the former earthly Adam might be
and discharged, and that the most fil
spots and staines, not onely of his mi
liefe and incredulitie, but also of all
posteritie, might be spõged with the

ious blood of that immaculate lambe. Secondarily we are taught by ỹ preaching of the Gospell, howe and by what meanes we may bee partakers of this so great mercy & reconciliation offered vnto vs by Christ, as also howe thankefull we ought to be towardes hym that hath vouchsafed vs to so great an honour. In summe, what soeuer our Lord and Sauiour Jesus Christ hath either done or spoken, it tendeth all to the same ende and purpose. From the which many following their owne waies, are carried awaye into errours & sundry contrary opinions of religion. For the Jewes & Turkes, & others their likes, doe not acknowledge Christ to be their mediatour. Another sort there is, that can not vnderstande by what meanes they might apply the benefite of the mediatour to themselues, that is to say, howe to putte on Christ, and arme themselues wyth his righteousnesse and innocencie, without ỹ which none can be accepted with God: and herevpon riseth the grounde of the great controuersie betwixte vs and the Papistes.

The originall of sects & heresies.

What

AND thus standeth the case (most
noble Prince) betwixt vs and them,
ther is the quarel aboute a tale of Robin
Hode, as the common prouerbe is, or
Purgatorie onely, or the eating of flesh
or fish, or about lighting of wax tapers
none tide, or Bishops rochets, or Mon
coules, for we coulde well be content
permit them these things, so they would
not enuy vs the enioying of Christe, nor
shadowe and extinguishe his most clear
and shining light, and most pure doctrine
with their darke and obscure diuinitie
and yet I thinke wel, they wold be con
tent we shoulde wholly enioy Christe, so
they might lose nothing therby from their
paunches, nor from their purses, which
thing they stande in feare of exceedingly
if the people shuld once espie their false
hode, their hipocrisie and dissimulation
detected and brought to light. For whom
so else serueth the great hoste and pom
of the most reuerende fathers my Lordes
the Cardinalles, and their greate traine and

guard

rde aboute them: howe shall the Bi-
ps kitchen be heated, if you quenche
fire of Purgatory: nay how shal there
in it either flame or smoke, if the fewel
Purgatory faile them: O what a cold
o frosty Ice will there be among them,
his their yearely reuenue goe to de-
ye: This is it that maketh the Monks
o priests tremble and quake for feare,
a to fall to vtter desperation. For as
the glory and honour of Christ, they
not a strawe by it. Seing therefore
ere is no controuersie betwixt vs, con-
rning the former parte of our religion,
at is to say, concerning the person of
e mediatour, it remayneth that wee
eate of the latter part, to wit, how and
by what meanes wee maye attaine vnto
at inestimable benefite of almightye
od bestowed vpon mankinde by hym,
youghe our Lorde and Sauiour Iesus
hriste. For our aduersaries neither can
or will not (I dare say) affirme the con-
rary, but confesse vs to agree in the first
oint with the primitiue Churche, and
he most auntient and catholike fathers,

forasi-

forasmuch as we detest al the [illegible]
opinions, and heresies wickedly and [illegible]
blasphemously inuented againste the [illegible]
vnitie and humanitie of Christe, [illegible]
ther they sauor of Iudaisme, Mar[illegible]
or Pagānisme.

Of the Popishe Baptisme.

BVt if we shulde demaunde of [illegible]
aduersaries this question: W[illegible]
ways a man shoulde take to become [illegible]
taker of this singular benefite of Ch[illegible]
that he might be clothed and armed [illegible]
his rightcousnesse and innocencie, to [illegible]
able to stande before the throne of [illegible]
Maiestye of God, the moste righte[illegible]
iudge: they will answere herunto I[illegible]
pose, that men must be washed with [illegible]
Sacrament of Baptisme, and haue a [illegible]
lishe sir Iohn to breath vppon them, [illegible]
crosse them in their forcheade wyth [illegible]
moste filthie spittell, that the Deuils [illegible]
these meanes might be cast out of the [illegible]
dies of the babes: they muste haue [illegible]
cast into their mouths, that so they [illegible]
be made partakers of the heauenly [illegible]

com

they must haue a waxe taper putte
their handes, that the lighte of fayth
ght shine vpō thē, the which is increa-
in them, & made more forcible, as the
dell exceedeth in greatnes & quantitie.
in this the Popes paradise, faith, and
grace of God is solde by weight and
alure as wax is. Their head is also, I
t nere why, knit rounde about with a
ce of a white linnen rag, as who saye,
y did by that meanes put on the since-
e and innocencie of Christe, and are
moreouer greased with oile, & become as
uldiors, & captains, & standerdbearers,
at shuld giue vp their names, and take
ages, & fight for Christ: for the cōsecra-
on wherof, a sort of bishops must meete
nce a yeare, and assemble togyther to
ake that holy oyle, and close it in a box,
d commit Idolatrie vnto it, by doing it
che reuerence, as if God himselfe were
ithin it. Laste of all, their eyes are an-
inted with ỳ filthy and stincking spit-
ll of the priest, belike to blind ỳ sely in-
its, or so to dim their sights, ỳ they shal
not be able to behold the heauenly light.

O what pretty toying and ingle
is: what conjurations, what witch
and inchaunmentes: and yet not
standing, when they haue done all
their fond ceremonies, they say plai
those infants which be baptised on
sorte, do forthwith receiue faith, an
come Christe Jesus brethren, Gods
dren, newe creatures, Christes stan
bearers, shine with the light of he
be indued with heauenly wisedome
nally what are they not become, so
paye liberally: for this is the proclam
on they make, giue and it shall be g
vnto you.

Of the true vse of Baptisme.

NOw nowe I beseeche youre Pate
of your gratious clemency and g
nesse, not to thincke mee to speake t
things of anye delighte I haue in ta
or in slaundering of them. For Go
my witnesse, that I am full sorie and
up at my hearte, to see them so blinde,
so obstinat, in defending so many a
and foolish superstitions: notwithstand

people must needes be informed here-
, that they may vnderstand how shame-
lly, howe ridiculously, & in how sundry
ints the Sacrament of Baptisme hath
ne prophaned and defiled, whych the owre
aniour Christe did institute to be so ho-
e and sacred euen in the highest degree.
That thereby he might notifie vnto vs,
d giue vs assurance, that his Churche
d congregation is purged and clensed
om all spots and staines, by meanes of
s moste precious and innocent blonde:
that by this wonderfull expiation, he
ight take hir to himselfe, to be his wel-
loued spouse, being voide of blemish or
y deformitie. And therefore whereas
Christe commaundeth hys Apostles to
aptise in the name of the father, the son,
d the holy ghost: It hath no such con-
ruction or meaning, to ascribe the bene-
ts of our regeneration to the Element:
hat is to say, the water, but rather that
he greate and infinite mercy and loue of
ur heauenly father, might be made ma-
fest and knowen, who for the clensing
vs from our sinnes, hathe not spared

the bloude, no not of hys onely begot
sonne: moreouer, that we shuld per
our selues by thys seale and token,
we are most certaynly chosen and re
ued into the societie and felowshyp of
heauenly couenaunt, and so by this m
nes shuld reape all the fruite and v
of this sacrament in our soules. For
are not of opinion, nor may not be so p
swaded, that this is brought to passe,
opere operato: that is to saye, for the w
rhitnesse of the worke wrought, (as
schoolemen terme it) but put our wh
truste and confidence in the onely m
and goodnesse of almightie God, we h
our faith more and more confirmed
strengthned by baptisme, by the wh
faith we beleeue assuredly, that our h
uenly father hathe adopted vs into
number of his children hathe pardo
vs all oure offences, hathe endowed
with his heauenly grace, hathe cle
all the filth and corruption of our so
that wee from thencefourth being ho
dedicate and consecrated to serue h
and delyuered from the feare of all

ghost

...stly enimies, shoulde leade a iuste, and ...neste, and an holy life before hym that ...h bestowed these so many, & so greate ...nefits vpon vs. And thus much briefe ...concerning Baptisme, wherof by gods ...ace I maye entreate more largely at ...me other tyme hereafter.

Of Popishe Penaunce.

IF any after baptisme do verely perceiue & feele in his conscience, ỹ these ...eir vaine deuises and fonde ceremonies ...herof we haue spoken by occasion, and ...opportunitie serued, haue ben little or ...thyng auaileable vnto them, and that ...ese, and such like distinctions of theirs *...ad culpam* as to the fault, *quoad reatum* ...s to the guilte, *quoad veniam* as to the ...rdon, bee meere frinolous and foolishe, ...d as the prophet saith, nothyng but soft ...llowes for the people to leane vnto and ...e lulled a sleepe on: if any I saye being ...ous affected, fynd a trouble in his con...ience concerning his saluation, & begin ...muse vpon some meanes how he maye ...scape the iudgement of God wherwith

his conscience is stricken and afflicte
and by they bid him leane to a rotten
that is to say, to penance: but good
what can be more contrarye to true
nance, than this which they appoint
vnto, whiche is nothing but a meere
ceipt and iuggling, and deuises imagi
by them to picke mennes purses, m
this is but a weake plancke to saue a
from shipwracke, and helpe hym to
but to sincke rather to the bottome o
Sea.

Of the partes of popish penance, namely of the fyrste parte, called contrition.

PEnaunce they teache vs, hath
partes, *contrition* of hearte, *confes*
of mouth, and *satisfaction* of workes,
who so desireth to vnderstand the re
of this diuision, let him resorte to *Th*
Aquinas, *Durandus*, and *Scotus*: in
bookes, whiche they wrote of the qu
ons of diuinitie, but to discende to
particularities, *Contrition* (say they)
griefe voluntarily conceiued, for sy
committed wyth a purpose to
the

Vide comp. theol. lib. 6. cap. 4. Ruard. Tap. art. Pet. Lombar. Sent. 4. Scotus in 4. sentent. Tho. Aquin. in Sent. lam.

and make satisfaction for the same.
his definition is moste like Autentical
They say moreouer, such may be the
eathnesse and force of contrition, suche
at it is able not only to purge the fault
d quiet it selfe, but to remoue the pu-
shment due for the same, and that two
ayes. First for the charitie sake, which
the very true cause that breedeth sor-
w and griefe, whiche charitie spreading
r braunches far in compasse, bringeth
orthe contrition, and meriteth partly re-
mission of the payne. Secondarilye, for
e sense of that griefe, prouoked and stir-
d vp by the will in the very Contrition.
nd forasmuch as this sorrow and griefe
s very greate and greeuous, it is effectu-
ll also and auaileable to take away both
e offence and the punishment: likewise
hey mince the sorrowe of contrition in-
o three partes, one to be *deficient*, another
sufficient, the thirde *preeminent*, whereof the
firste driueth downe to the pitte of hell,
the second raiseth him vp to purgatorie.
the thirde hoiseth hym vppe to paradise.
Moreouer, contrition differeth from at-

trition, as faith framed from that
is vnframed, and they are al doubtful
this point, whether contrition maye
of attrition, or whether there may be
ny place in Hell, Purgatorie, & Para
for contrition, whiche queſtion is as
vndecided. And this is welnere the
of this doctrine, oute of the whiche I
ſeech your Maieſty to conſider (moſt gra
tious Prince) what commoditie, com
or relefe can come to a troubled con
ence: how ſhal a mã be able to eſcape
of ſo many difficulte and intricate qu
ons: or how ſhall a man haue any re
dies of his ſorrowes at his owne hand
or ſtaye hymſelfe vppon the ſtrength
man: For the will of man (whence th
ſaye contrition doeth ſpring) is more
clining and yeelding to luſte and conc
piſcence, than to any ſorrowe or penſiu
neſſe. Howe can it then poſſibly come
paſſe, that a man ſhoulde vſe the ſame
the beating down and mortifying of
horrible and deteſtable vices: Finally
all this peece of doctrine, not one word
of Chriſte Jeſus, and his holy ſpirite, m
mention thyng

ng ruleth, but onely the will of man,
e ſorrow and griefe of man, the beaut-
ie of the hearte, penitentielle, chaſtiſe-
e laſſe of all attrition, which is trans-
urmed into contrition, as it were by in-
antment and witchcrafte.

Of true contrition according to the word of God.

FOr we be it Gods worde teacheth vs, that Contrition is the wonderfull worke of God, and that he conuerteth the hearte of the ſynner accordyng to hys infinite goodneſſe and mercye, breaketh it, mollifyeth it, which otherwiſe of it owne nature would become harder than Ezechiel. xi.
flint, ſtubborne, rebelling, obſtinate, Pſalme. 50.
and prone to all miſchiefe: It is he that of a ſtony heart maketh it ſofte as fleſhe, apt to bend, tractable, and pliable to his moſte holy will. And therfore Dauid acknowledging hys offence praieth vnto God that he would create a newe hearte in him, the whiche God neuer deſpiſeth nor contemneth, if it bee humble and lowlye.

Wherfore almightie God, to the
tent that hee myghte abate and p
downe the pride and hautinesse of m
myndе, he doth firste vse the threats
terrours of his lawe, and loketh with
burning and fierie eies of his indigna
on and displeasure, as those can tell by
perience, whiche do truly and hartyly
pent, that they haue so long continued
the seruice of Sathan, and the palpab
darkenesse of popish errour, for they
derstande right wel by what steppes a
degrees their heauenlye father hathe
uaunced them to the excellency of re
neration, and newe birth in Christe, th
is to say, to bee partakers of the right
oulnesse and innocencie of Christe, whi
is the onely path to passe to by the Kin
dome of heauen.

Of popishe confession.

The seconde parte of Penaunce, th
say is, to bee shriuen of a Priest b
auriculer confession: and this they affir
to be a Sacrament of Christes institut
on in the 16. and 18. of his Gospell, after

Mathew.

Vide cone
nd. theo
p. lib. 6.
y 25. Ru
d. 7 part.
confess.

...ſelue. Albeit it appeareth by Iames ...t there was a farre other vſe thereof. ...ey ſay moreouer, that it is neceſſarye ...o ſaluation, and that we muſt not on- ...onfeſſe the ſinnes themſelues, but all ...particular circumſtãces of the ſame, ...ſpecially e thoſe whiche be ſaid to ag- ...uate the ſynne, whiche bee in number ...eene, and is to be ſeene in the writings ...theſe archdoctors and maiſters of this ...eir ſuperſtitious facultie.

And this auricular cõfeſſion ſay they, ...th very greate and manifolde effectes, ...liuereth vs from eternall death and ...nation, it healeth and ſaluеth the ...undes of our ſoule, it cauſeth the pre- ...nce and aſſiſtance of Gods holy ſpirite ...thin vs, it openeth vs the gates of pa- ...diſe, it couereth and ſhadoweth oure ...nes, it obtaineth the mercy and fauor ...God, it maketh the hearte merry and ...yfull, it procureth vs many friends and ...terceſſors to God Almightie, it purifi- ...th our conſciẽce, it diſſolueth the league ...d amitie we were entred into with the ...uill: foraſmuch as the ſinne conſpired

The fruites of Popiſhe confeſſion.

betwixt the deuill and man, is dis
and reueled, it reconcileth god vnto
it is the way ẏ leadeth vnto saluation,
taketh away sin, & satisfieth for the
in that a man abideth the shame
uealing the same vnto a prieste: bu
all it preserueth a man from falling
sinne againe, euen (as to vse their
similitude and comparison) when the
ten toth is drawen, the reste that rem
neth continueth more faste and sure
folish fantasies, & deuillish inuẽtions
most detestable doctrine, deuised to en
gle and to destroye sely ignorant soule

For if it were true that they profe
what nede haue wẽ I beseech you of
fauour and grace of God? what nede
to flye so fast to Christe, as to oure
anker and staye? whereto shall the
ghost serue? what force shall he haue,
what shall be his office, if one christ
serue vs in stede of all, and bring
moste wicked and desperate person
is into the state of grace, and the inhe
ting of the kingdome of heauen? Wh
is to blaspheme God? what is to

worlde? what is to confound heauen
& hell togither, if this be not? And yet
the blynde worlde more blinde than a
stock, doth condemne those that reueale
these abuses and detestable leasings, &
setteth them to the very death, to endure
all punishments and the moste horrible
tormentes that can be deuised. They tell
vs we muste confesse at the least once by
yere, vpon paine of excommunication to
the priest that hath two kays in his hand,
the one the kay of knowledge to discerne
betwirte good and euill, the other the po-
wer and authoritie to bind and to lose.
The misterie of this confession is, that
the Priest representeth the presence of
God, which inwardly doeth couer those
crimes whyche the penitent reuealeth to
the Priest by mouth, the whiche neither
the priest dare presume by any meanes to
declare, nor cānot onlesse he haue learned
it of some other. They make a differēce
likewise betwirt sins & the absolution of
sins. For some only ỳ pope cā remit, some
other be ỳ the archbishops may, some ỳ the
bishops & their suffragās as they call thē,
some

Cap. omnis vtriusque sexus &c. de sum. Trinitate & fide Cath. Extr. de penitent. & remiss.

Tempotius mendicantes.

some the Curates & Parish priests: ma
ther are the foure orders of the Frie
Mendicantes behind with their part. F
they haue likewise a certain bull and d
pensation, which some call the great
or mother of all Indulgences and Pa
dons, by the whiche they haue a lar
Charter and commission to remitte
sinnes both past and to come, if a m
woulde giue credite to that they profe
and vndertake. And nowe youre gra
maye see (moste mightye Prince) ho
manye wayes mens eyes bee blinded
make them continue in theyr superst
tion still. Albeit the true and sincere
of confession, if it were among vs, w
(no doubt) tourne vs to muche good: b
Sathan hath bereft vs therof, and left
steede of it, a moste dangerous and p
stiferous abuse of the same.

Of the christian Confession.

THe greate abuse of Confession bei
declared, it foloweth now consequen
ly to treat of the true vse of the same: f
asmuch as repentaunce is the first ste
degree to the atteyning of Christes re
tes

...nesse. Let vs therfore now consider
...me sorts of christen confession, that the
...orld may see how causeless we are ac-
...sed of our aduersaries, for misdemea-
...our in the point of confession.

And to proceede herein orderly, fyrste
...e declare & teache vnto the people, that
...e law of verie right exacteth of vs per-
...ct righteousnesse & holines of life: which Rom. 7.
...rfection the weakenesse & infirmitie of
...mans frailtie, without ỹ grace & helpe of
...od, is in no wise able to perfourme. The
...hich being opened & made manifest vn-
...to vs by the spirite of God, driueth vs in-
...to a doubt whiche way we might beste
...urne vs, for neither can we deceiue God
...y our false glosing and lyes, neither hide
...our offences & sinnes from him, being the
...earcher of the heart & reins: from whose
...eies no darknes, nor couert can hide vs,
...more than the leaues & branches of trées
...could shadow our first parent Adam frō
...his sight in time past, of the which sorte
...most properly, your superstitious fastes
...and praiers, watching & other like exerci-
...ses of the bodie, wherewith many a man

doth

dothe foolishly persuade himselfe, that
is sufficiently armed and defenced: and
withstanding our God lyke a most lo-
uing and mercifull father, will not suf-
his children to be swallowed vp of des-
Genes 3. ration, as was Cain and Judas, but cal-
eth vnto vs with a loude voyce, Adam
where art thou? the whych sound of his
breath perceth into the very secret of our
hearts, that he might continue his bou-
tye and goodnesse towardes those whom
he hath once vouchsafed the benefite of
adoption through Christe, at the which
voice and sounde, the godly minded and
well affected people of God, startling as
it were at the noise and crack of the thu-
derbolte, like men sore dismayed and vn-
quieted bothe in body and minde, forget-
ting bothe meate and other the necessa-
ries of this life, and ouerthrown grouel-
ling as it were with the terrible sounde
Exod. 20. of the brasen trumpe in the mount Sinay,
or else by extremitie of most exquisite tor-
ments driuen perforce to make their con-
fession, do freely acknowlege and confesse
before the father of mercies, both their

selues

...to bée the children of Adam, and ...ne to all kind of wickednesse and mis... ...ese like vnto their forfathers, who re... ...ing the commaundement of God, and ...sse presumptuously affecting thinges ...per to the maiesty and glory of God, ...ent aboute mosse impudently and im... ...ously to spoile God of his diuine know... ...ge, to witte, the knowelege of good ...d euyll, & to take it vnto himselfe, that ... to saye, to bée able to discerne by ...e corrupte and peruerse iudgement of ...s owne foolish braine betwixte good and ...l, and to determin what thing is plea... ...ng God, and what vnpleasant vnto him. ...o be shorte, man set in the sight of God ...oth plainly confesse ý he hath followed ý ...eps of his auncestour Adam, one ý hath ...emed rather to loue vertue & godlinesse, ...han followed them effectuously, and in ...abouring to couer hys nakednesse, and ...yde his abhominations, hathe vsed no o... ...ther couerture, than ý leaues of fig trées, ...ý is to say, hath shadowed his mosse mō... ...trous & horrible offences against god w... ...no other thing, but only with a pretēce of

The true order of confession.

wise-

wisedome, discretion, diligence, h
merites, and mortifications.

And this is (moste gratious P
the confession which we learne out o
worde of God, namely that whiche
hymselfe doth force out of mans m
by the vertue and efficacie of the la
as it were with certaine pricks and
ges, when man is compelled by the
tion of Gods holy spirit, to acknowle
and confesse hymselfe to bee inwar
corrupted, and defiled with sinne: S
out of this confession, lyke as oute
spring or head do issue diuers other s
of confession.

Priuate cō-fession.

Firste when a man calleth to m
with howe greate and howe manif
sinnes he is defiled, and howe seze an
uersary the decree and sentence pron
ced in the lawe is vnto him, wherevp
he bewaileth his sinnes vnto God da
and bursteth out into these wordes of
holye Prophet: O Lorde, I was con
ued in iniquitie, and in sin hathe my
ther conceiued me. Creat in me (O Lo
a newe hearte, and a right spirite wit

Psalme 51.

ffed in thy sight. And wyth the publi-
ane humbleth hymselfe, saying on thys
osse, Lord be mercifull vnto me a sinner,
nd with the prodigall childe: O Lorde
I am not worthy to bee called thy sonne
e. And these be the confessions whyche
e elect of God ought to make daily vn-
o God, both with hart and tongue, who
auing tasted the singuler mercy of God
warde them, call vppon hym wythout
easing, that they might euerye daye bee
oze and moze purged fro the filth and
ayne of sinne.

The seconde kinde of confession is ve-
y Christianlike, when a man is so soze
ouched and stong in his conscience wyth
he sense of sinne, that hee perceiueth hys
ayth to fainte and ware weake by the
erroure of the lawe, as it were wyth a
ontinuall assaulte and batterie wherby
e is compelled foz wante of sufficiencis
n himselfe to praye aide of another, into
whose bosome he might poure all the se-
crete griefes of his hearte, as to his moste
faithfull and assured friende, to the ende,
that he might receiue some present reme-

die for his wounded conscience. The
che kinde of confessing, God hathe
maunded to bee obserued and kepte
Churche, to beate downe the p
and arrogant opinion of learning
wisedome in man, that euery man m
thinke humbly of himselfe, forasmuch
they stande very many times in nede
the aide, comforte, and aduice of oth
And this confession or conference in
whose conscience is wounded or tr
bled, may be very well had and vsed w
the pastours, doctours, and preachers
the Churche, hauing assuraunce of the
faithfulnesse in their vocation, and li
lihode, that they are called to that fun
Esay 50. on and ministerie by the holy spirite, f
they might cōfort and cherish the wea
lings, by their discrete language, as
prophet saith. The thirde sorte of confe
sion is when the faithfull disciple of
holy ghoste doth plainely confesse his
fences before men of a certaine earn
and vehemēt zeale, of humbling himsel
considering therewithall, that God
searcher of mans secrets, dothe know

the saints already: and in this imagi-
nation perswadeth himselfe, that all the
creatures of the worlde woulde conspire
against him, if he himselfe shoulde not
openly confesse & declare to al the worlde
in such sorte as the posteritie that com-
meth after him, might know them like-
wise. And that Dauid vsed this kinde of
confession is manifest by the .32. and .51.
Psalme, which seeme to be committed to
writing, to the ende that it bothe might-
be a president of publike confession vnto
all men, & that men might likewise ther-
by vnderstand, into how greate and hei-
nous sinnes, that beloued of the Lorde,
and specially elect to gouerne his people
had fall and yéeld himselfe. In like maner
is that notable confession of Daniell, and
of Paule wherby he is not ashamed to
confesse of himself ý he was a blasphemer
of god, & a persecutor of hys church. Au-
stine likewise in a certaine little treatise,
reckneth vp al his offéces euē frō his ve-
ry first cōming to mans estate: And this
kinde of cōfessing opēly of thēselues doth
greatly declare ý great modesty and lo-

Open confession and voluntary.

Daniel. 9.

1. Timoth. 1.

lyuelle of minde in the confessor, wo[rthy] greate prayse and commendations, [and] partly it is a great comforte vnto other that are greuously loden with the heavy burthen of sinne, to driue them from d[es]paire by hope in the mercies of god, [when] che they see other in like case haue atte[y]ned before them.

There is also a fourth kinde, when [e]uery one in the face of the congregation folowing the minister, doth secretly co[n]fesse himselfe before God, to be compa[s]sed rounde aboute with manifold sinne[s] and offences, and wrapped in moste pa[l]pable mists of ignorance and blindnes[s] beseeching God from the bottome of hi[s] heart to lighten his mind and vnderstan[d]ding, by the preaching of his Gospel. Fo[r] so he perswadeth himselfe, and firmely beleueth, that remission of sinnes is pub[l]ished and wrought by the preaching of the Gospell, and that onely throughe the sheading of the moste precious bloud of the immaculate lambe.

Confession in the face of the congregation.

There is yet also one other manner of confessing, whiche we may call reconci[l]ling

Priuate reconciliatiō.

...nat selues vnto our neighbour, ...
...both confesse our selues to haue offen-
...him by woꝛd and dede, and pꝛay par-
...n and foꝛgiuenesse of our tresp as com-
...itted accoꝛding to the pꝛescripte com-
...aundement and direction of our Lꝛde
...d sauiour Jesus Chꝛiste. Math. and
...anes. 5. but if wee committe any open
...me, so that ꝑ shame and slaũder therof
...ay redounde to the Churche, and is of-
...ce vnto others, the godlye doe not re-
...se in suche a case to make open confes-
...on: the whiche custome, both the olde
...thers in time past vsed obserue them-
...lues, and deliuered ouer to their poste-
...e, as appeareth by the Cannons that
...reate of penaunce. The obseruation
...nd execution whereof, the Churche of
...Rome omitting and neglecting, bꝛought
...in a coꝛrupt custome in place therof, that
...some one Pꝛieste oꝛ Chaplayne shoulde
...secretely shꝛiue suche as had offended o-
...penly, and heare their confession in coꝛ-
...ners, foꝛ sauing of their honesty, and their
...good name, whereby did growe two most
...pernicious and shamefull abuses: for by

Publike penaunce for publike offences.

means

meanes that priuate and auriculer
tion came in place of the open
on of faultes, bothe all good
discipline went to wracke, and
ferable tirranny begonne to
your afflicted consciences. Secondarily
in that there were certaine
ries appointed at Rome, or rather
lers of pardos that retailed their
gences for mony to euery man that
to buy them, whereby oure aduer
make nedes be driuen to confesse,
causeleslie they call vs heretiks, and
falsely, seeing we are so farre from
gating confession, that in place of one
and superstitious kinde of confession,
teach fiue kinds, all allowed by the
worde of God.

Of Popishe satisfaction.

AMong all the residue of the articles
of Christian religion, thys
ceming satisfaction, as it hathe
wonderfullye depraued and
shame therefore, so hath it caused
controuersies to arise now adayes
Church through the blindnesse and

ners of men, and therefore the matter
selfe requireth a longer treatise, than
e proposition of this volume will beare
ers. Notwithstanding, forasmuch as
is a matter of no small importance,
beseeth your grace (moste renowmed
pince) to heare with patience before
ngine treatise to the faile and untrus
cusations of diuers aduersaries.

There be auncient reports, that in the
me of the primitiue church, which was
oste ful of holinesse & puritie: ther were
oste seuere decrees and constitutions
ade, and a very sharpe and bitter kinde
penaunce, appointed for suche as com
itted any heynous or grieuous crime,
whereby offences did growe to the con
gregation, besides the open confession of
their faultes, and a certain satisfaction
to bee made for the same, whiche was a
long time in performing to their greate
shame & reproch. The which kinde of dis
cipline being a long time exercised & obser
ued w great diligẽce against notorious
offenders, came to ruine at ẏ legth through
ye couetous bishops, ẏ brought in place

thereof these solemne sortes of satisfac-
on with gold and siluer. Howbeit the tur-
ning of it into a money matter, was p-
receiued into the Churche, but vnder
pretence of deuotion and charitie: for
reuenues were bestowed vppon the bu-
ding of Churches, the redeeming of C-
tiues, the foundation of schooles, for tra-
ning vp of ỹ youth in Christianitie, an-
certaine other good and charitable vse,
as seemed to them. In like manner, also
their examplo doe the Spanishe inquisi-
tors gather togyther summes of mone-
vnder the counterfaite cloke of religion,
which they leuie of those whom they cal-
the reconciled penitents, to release them
the *Sambenite*, a kinde of garment with
two red crosses, whych they had before
(as parcell of their penaunce) enioyned
them to weare.

Good intentes the cause of errours.

And this custome hathe preuayled e-
uer since the Bishoppes firste spoyled the
Churche of this authoritie, and chalen-
ging it vnto themselues, begaunne to keepe
a consistorie, whether they summoned al
open and notorious offendors to appeare
before

dyd them, enioyning them to sue for
pardon, or to speake more according to
the very truth of the matter, to purchase
their charters of pardon by money: the
which thing if either they omitted, or re-
fused to doe, they were forthwith expul-
sed from the campanie and fellowshippe
of the congregation, and pronounced ex-
communicate persons.

But Gods people and his flocke, de-
spising this so slanderous and shameful
lawes, began by little and little to con-
demne this pelting pedlarie of penaunce,
so much that no man would confesse
any thing of himselfe, but by constraint,
and that not til such time as he were
well nighe convicted manifestlye of the
fact. Whereupon the Bishoppes and
Clergie perceyuing that a greate peece
of their gaines beganne daily to decaye,
made a solemne Canō, that once by yere,
euery one shoulde confesse himselfe to the
Bishop. This decree is ascribed to Inno-
centius the first, for the more credite and
estimation whereof, they bare the people
in hande in their sermons (but falsely)
that

that it was taken oute of the holye scrip-
ture, and so at the length by the preachi-
ng of the ye Priestes this goodly article of
confession by little and little gatherd
hart, and was commonly receiued as
vppon the dāger of incurring deadly
and vppon paine of excommunication
they call it) to all such as should contē
the same.

Cap. omnis vtriusque sexus &c.

Then within a while after the B
shoppes obtaining thus muche, and bea-
ping thus tirannicallye vppon Christ
consciences, they brought in a doctrin
their owne aduauntage, wherevnto th
gaue a false name of satisfactiō, the fir
branche therof had a faire shewe, and
apparaunce liked euery bodye, to wit
that they shoulde abstayne thencefo
from suche sinnes as eftsones they ha
committed before. The second was, th
restitution shoulde be made of goods
vnll gotten, whereby a large gappe wa
opened for the couetous Clergie: fo
either the parties died, or they absent,
whome these goodes wrongfullye gott
and of right appertayne, the matter wa
left

...ters, gathering and wringing the Bi...
...ple, euen as the Pope doth nowadayes
...with his charters of pardons, and bulles
...rences, or rather wyth the verye bulles
...selues of *compositiõ*, or *reconciliation*,
...s betweene them: for whatsoeuer hath
...ene filched, robbed, or gotten by extor-
...tion or bribrie, or by anye other vniuste
...meanes taken or withholden from anye
...persons that bee either dead, or if they be
...aliue and vnknowen, so that the parties
...hauing suche vniuste and extreme dealing,
...will paye fiue rialls of plate to the Pope,
...they shall not onely bee free from all dan-
...ger of lawe, but also from all faulte and
...blame. The third branch is so much the
...worse, as it is more perillous & daunge-
...rous for the soule, wherein consisteth not
...alone the losse of a little siluer, but of our
...soule, when as we are taught y they may
...make satisfactiõ for their sins, by fasting,
...watching, saying pilgrimage, building of
...Chappells, & singing of masses, all which
...notwithstanding, they must be at a price
...with their cõfessor, for euery of these, wher-
...into they do minish y workes of supererro-
...gation, as the chiefe groundsells & foũda-

tions

tions of the building, as for example, any enter into religion & become a [illegible] or a Frier, and vowe perpetuall [illegible] tie, pouertie, and obedience.

Compend. Theolog. lib. 6. cap. 29. Ruard. Tap. part. art. 6. de satisfactione.

But to knitte vppe the knotte of their doctrine of satisfaction, it [illegible] specially vppon three pointes. The [illegible] tifying of our bodies, almes, and [illegible] whether we perfourme them in [illegible] person, or redeme them with [illegible] for it is a mart and a pastime of all [illegible] ges, yea of the very grate and fauour [illegible] God.

And hereof forsooth come these great commodities, if it be worth credite that they say, that almes doth easily obtain the fauour of God: fasting and mortification of the flesh, the release of the pain and lacke of it, prayer doeth quite extinguishe the reliques of the crime, which [illegible] Thinke had leste remaining in our conscience, beeing imperfectly purged. But whereas some of the richer sort, and more tender and delicate than the rest, neither would nor [illegible] alwaye with fasting, scourging, and other meanes of taming [illegible]

[illegible] almes

flesh, and besides, had verye little ley-
sure to spare from their other affaires, to
salve in prayer, one part of these three
ned in steede of all the reste, that is to
e, almes or rather a superstitious kind
liberalitie, by the whiche, they mighte
alenge and applye vnto themselues, the
erits and good workes of Monkes, the
ich in their great store and abūdance,
nedelesse and superfluous for theselues
d supererogatorie (as they terme them)
t for other men wonderous necessarie
r they saluation.

The application of Monkes merits.

But some wil men say, what shal be-
e these of daintie and delicate persons,
hat are soddainly swapte vp with death,
re they can haue these merits of Monkes
pplied vnto them, and enioye them in
eir full perfection: for it seemeth they
onles shoulde be in present peril of eter-
all damnation, as who say, they may in
good time take vp their Inne in Purga-
orie, whence they maye easyly escape,
when it shall please the Popes holinesse
to open the treasures of Christes bloude,
and applye vnto them the merrites of

The occasion of establishing Purgatory.

Saintes

Saints, and the monkes to c[illegible]
vnto them largely and liberally [illegible]
their good workes, and playe [illegible]
gisse gaste lyke good fellowes. And
is wellneere the summe of the [illegible]
doctrine concerning satisfaction, [illegible]
ouer a thousande dreames and blas[illegible]
mous lies, whyche these men haue [illegible]
sed againste the redemption of Ch[illegible]
perfected moste absolutely by the [illegible]
of his moste precious bloude.

The popes abrogation of Moyses merits.

Of the satisfaction for sinnes, according to the worde of God.

If your maiestie (moste mighty p[illegible]
haue with any diligence considered
obserued, that which hath ben said la[illegible]
before: your highnes vnderstandeth r[illegible]
well, that there was no mention made
all of the benefit bestowed by Christ
sauiour, whereas the scriptures do m[illegible]
ster vs no other comforte to our afflict[illegible]
consciences, than the redemption of o[illegible]
lord and sauiour Iesus Christ, that e[illegible]
lasting priest after the order of Melch[illegible]
zedech, whyche offered vp himselfe to [illegible]
iustic[illegible]

Hebr. 7. Psalm. 110.

ice of god a ꝓpitiatiō for al the sins
mankinde, the burthen wherof, he layd
carted vpon his own shoulders, as ỹ
phet Isay saith, & therfore gaue vp his
y to bee broken, & be sacrifized, and
ered to God his father. Esay. 53.

And to the intent the matter might be
ade more plaine and euident, bycause
is of so great and singuler commoditie,
e muste repeate a little of that is sayde
efore concerning the estate of mā in sin,
oned with repentaunce and sorrow for
e same. For when hée is sommoned to
ppere before the iudgemēt seat of god, &
ath put in baile to answer vnto the law
d iustice of god, for his forth comming
d apperance, & hath no cloke to couer
s sins, not so much as a poore fig leafe,
e is enforced at the length, as it were one
were formēted grieuously on ỹ rack to
fesse his manifold and great offēces, &
to acknowledge his nakednesse & misery,
being astonied with the iudgemēt of god,
not that a man should fall into despayre,
(considering God willeth not the deathe
of a synner, but hys life and saluation)

Confession of our owne mis deedes.

but

but to the ende only that hée might [illegible] the knowledge of his sinne and transgression, bring him vnto repentaunce.

When after a mans mynde is [illegible] prepared, the spirite of God beginneth to possesse him, that he accompteth him be wholy his, pardoneth all his offence maketh him one of Gods housholde, [illegible] electeth him vnto the number of hys [illegible] dren. And yet notwithstanding he [illegible] neth not from the eyes of his soule, [illegible] liuely Image of God in anger and [illegible] pleasure, whose voice and countenaun was wonte to amaze him, and make [illegible] whole body tremble thereat, bycause [illegible] asmuch as the minde shal be ouercome [illegible] the prouocations and allurementes [illegible] sin, the terrible sounde of his thunder [illegible] voice and the sighte of hys sterne co[illegible] tenaunce shoulde so appall hym, that [illegible] shoulde shunne and auoyde synne by [illegible] meanes.

The beginning of the feare of God.

Agayne the same holy spirite of God [illegible] to the intent that man should remou[illegible] from him and quite abandone all feare doth set as it were before the eies of [illegible]

The giftes and graces of the holy ghost.

Iesu

Christe and him crucified, that he
might be fullye perswaded that all hys
sinnes be purged by his death and passi-
on. And forasmuche as man being miser-
able both by his owne nature, and by
the force of his sinne and conscience ther-
of, doth iudge himselfe to be verye farre
from God, and can hardly be perswaded
that the benefit of Christ doth appertain
vnto him; therefore the holye ghoste la-
boureth to perswade him, that almightie
God is reconciled vnto man, and doeth
imbrace hym wyth singular loue and affec-
tion, and afterwards openeth the eies of
man, beyng in thys blindenesse, that he
may beholde, and see by faith Christ Je-
sus the earnest of his saluation, last of al
breaketh the peruerse frowardnesse and
obstinacie of the minde, that the same be-
ing somewhat instructed and comforted
with the hope of Gods promisses, may
wholy submitte hys will vnto Christe,
and imbrace him moste willingly, as the
only phisition of al his diseases and mi-
sheries.

Degres of regeneration.

And this worke of the holye Ghoste, whereby

Wherby the reason, vnderstanding, mind, and will of man is instructed in true pietie and godlinesse, we may well terme by the name of Faith, not any weake opinion or vaine imagination of the worde of God, but a firme and constant perswasion, by the whiche we are assured, that we are beloued of god, and adopted to be his sonnes, and inheritours of his heauenly kingdome, that by the benefite of this latter Adam, we may be as it were remitted into oure former estate of oure auncient inheritaunce, namely innocencie, righteousnes, and euerlasting felicitie, the whiche was losse by the mischeuous acte of the firste Adam, the same faith doth teach vs, that after we be reconciled and at one with God, there is nothing more greuous or offensiue vnto God than iniquitie and sinne, and that wee bee deliuered from the yoke and bondage of the Deuil, onelye vppon condition that wee should thenceforth leade a godly, righteous and sober life.

Christian faith.

Luke.1. Titus.2.

The whiche faith being thus planted in mens mindes by the holy spirite, is like

an

an instrument or hand, wherby we ap-
proche Jesus Christ, or as our mouth to
receyue and eate Christ, that moste swete
foode of our soules: and whosoeue is en-
dued with this repentance, is not now to
be ascribed and thought one of olde Adās
offspring, but by meanes of this faith, is
so linked and coupled with Christe, that
he is reputed and taken as a brother vn-
to him, so that Christe and a Christian
man doe make as it were one spirituall
body. For we may not call it in question,
but verily beleeue that what Christ pray-
ed for vnto his heauenly father in the. 17.
of John, he obtained the same at his hāds.

How we be coupled vvith Christe.

Iohn. 17.

But after this greate and nighe affi-
nitie is brought to passe and fast knitte
with the bonde of faith, and of the holye
ghost, then doth the heauenly father looke
vpon man, being otherwise a sinner, with
yeies of mercie and grace, & perceyuing
man to be clothed and garnished with the
moste beutifull and precious garment of
Christ, that is to saye, the innocencie and
holines of Christes flesh, and taking de-
light in the moste fragrant smell thereof,

Regeneration and invvarde baptisme.

doeth

bothe bothe perfecte his felicitie, and rewardeth him with the inheritance of his heauenly kingdome, euen as in time past the Patriarche Isaac dealt with his younger son Iacob, when he felte hym arayed in the garments of his brother Esau.

Genes. 27.

Therefore when man hathe obtained this honour, nowe standeth hee no more in feare of Gods terrible examples against synners, & his seuere and straight iudgements, but perceiueth Christ to be appointed by God a iudge of all me, who is ioyned vnto man by a strong faith: for what sentence may wee thinke in reason, that the redeemer of the whole bodye will giue against his owne members, when as this authoritie of life and death is not committed vnto him of our mercifull father, not to destroy and condempne those that put their truste in him, but to saue and preserue them rather, and to enriche them wyth the benefite of euerlastyng life.

Hee therefore takyng vppon hym the partes both of an aduocate and a iudge vnto man, doth easyly absolue vs of all

ours

our offences, and pronounceth them full, for whose sake hee offered himselfe vnto death, that hee might satisfye the iustice of man: notwithstanding this pardon proceedeth not of anye mans merits or good workes, (for all that be borne of the olde Adam are guiltie of disobedience & rebelling agaynste God) nor of anye fastings, or watchings, or pilgrimages, or satisfactions, or offrings, or masses, or merites of holye men or holye women, muche lesse of Monkes or Nunnes, (for what are anye of all these able to performe, that is not of hys owne nature damnable, and simply to be abhorred) but it is that alonly sweete and comfortable voice, Thy faith hath saued thee, departe in peace and securitie, and beware hencefoorthe and sinne no more, leaste a worse thing fall to thee: whiche is as muche to saye, that after thou hast receiued grace from heauen, and dooste beleeue that thou arte partaker of my redemption, be thou farre from al guilte and crime, and from the paine due for the same, and that of free grace and mercy wythout all respecte of

Iohn.1.

Free Iustification throughe faith.

Luke.7.

Christes charge vvhich he gyueth to the sinner that is conuerted and beleeueth.

 desert,

deserte, & yet in suche sort that thou haue earnest consideration howe dearely thou oughtest to estéeme that bonde whereby thou arte fast ioyned vnto me, in whych respect thou arte adopted vnto the number of the children of my father, to be an inheritour of the kingdome of heauen, a member of my bodye, and a partaker of my righteousnesse, and therefore sée thou bring forth the fruites of innocencie, and of repentaunce, such as shal bée agreable vnto the rote of liuely faith, and returne not to thy olde naughtinesse, least some worse thyng happen vnto thée.

Loe, thys is the sentence of Christe (moste gratious souereigne) whiche the faithfull here pronounced, and doe receiue by faith, whereuppon they receiue such solace and comforte in their minds, that if they happen to be troubled in conscience with remorse of theyr sinnes, they séeke none other remedy than out of the worde of God, whence perfect healthe is onely to bée sought and founde. The whyche doctrine so necessary and comfortable (moste mightie Prince) hath so inflamed

flamed the hearts of your Maiesties subiectes in the lowe countreis, with such a feruent zeale of pietie and godlinesse, that vnderstãding howe shamefully they haue bene abused in a matter of so greate importance, they make this humble petition vnto youre Maiestie, that it woulde please the same to permit vnto them onely the libertie of theyr consciences, and the preachyng of the Gospell, whereby they might without pillage or tiranny, be conducted the safe and ready way to eternall saluation. And surely it seemeth a very vnreasonable matter, that so honest and godly a zeale shoulde bee persecuted with so greuous exactions and penalties, and not rather be both fauoured and furthered with his due praise & cõmendatiõ. And therfore your maiestie hath earnestly to consider, howe almightie God will deale with those persõs, which do so cruelly tormẽt and murder mẽ that are both created after his owne likenes, and redemed with the most precious bloud of his only son, for none other cause, but onely for þ they professe this heauenly doctrine.

Of the doctrine of Iustification, how the Popishe Church doth teach it.

Compend. Theolo. vet. tatis. lib. 6. cap. 32. Pigh. cõtr. 2. hom. 2. 2. 12. Ruiz. Cap. act. 8. Conc. Tridẽt. cap. 7.

FOr the better vnderstanding of this whole matter, and the cause of the greate diuersitye of opinions hereabout, I will with as muche breuitie as I can, declare the determinations of the Papistes concerning Iustification. First they define it in this wise: that Iustification is the passage of a synner from vnrighteousnesse vnto righteousnesse, whereof they say there be foure partes, that is to saye, motion of free will, contrition, infusion of grace, remission of sinne. The two firste to proceede from him that is to bee Iustified: The latter two from the Iustifier: and those two first, to be as it were the causes preparing the harte of man to receiue the grace of God. Moreouer, they say that there bee three principall causes, which concurre in the Iustification of sinners, namely God, the sinner, and the Church, God which poureth out his mercies, wherby the sinne is forgiuen, and sheweth his iustice exacting satisfaction, either in this life or after, that

it is to saye, in Purgatorie, the which Luke.16
two vertues (as they glose) are signified
those two disciples, which Christ sent
before hym into euerye Citie and place,
whether he himselfe should come, Luk.10.
that (say they) which then was done
openally, is now perfourmed spiritually.
Also on the behalfe of the sinner, there
are two thinges required, loue and sor-
we, the which (say they) are lyke the
two of the Mille wherewith sinne is Deut.24.
bound, as was figured in Deutero: 24.
Likewise there be two things that come
from the Church. The merits of Christe
and of the Saintes, holy men, and holye
women, which forasmuche as they haue
more hope of good workes, than they shoulde
need of themselues, left the superplusage
thereof in the Churche, that they
might be distributed among such as wan-
te. Semblably, the church by the hands
of the Pope, and of Bysshops, graunteth
pardons and indulgences vnto sinners,
reasonable so farre as the workes of the
same doe purporte. And yet among these
pardons, there haue been some whiche
haue

haue affirmed faith to be the foundatio
of oure Iustification, and yet seruing
in steade of a preparatiue, to apprehend
and receiue the fauour and loue of God,
wherof righteousnesse doth proceede, th
which he gyueth vs in cõsideratiõ of ou
loue towardes him. Here I omit an in
finite number of curious questiõs, which
rather make the doctrine of our iustifica
tiõ obscure, than bring any light to ỳ vn
derstãding therof, specially to such as b
ing indued with the spirit of god seeke a
ter true righteousnes, with ỳ whole affe
ction of their heart as may appeare ma
nifoently, aswel by the councel of Tre
as also by the *Interim*, offered vnto th
Protestantes. It shall bee sufficient
touche onely by name the palpable mist
wherewithall the schoolemen blinde th
eies of the simple people. As when th
dispute whether a man bee iustified
moment, or it require a long processe
time: whether Christe after his resurre
ction coulde doe any merite to make h
righteous before God yea or no: whe
ther this word Iustification is to be co
strue

Vide summã Theolog. Alexand. de Ales. art. de Iustific.

ꝛued largely or ſtrictely in the fifth to
e Romaines, where the Apoſtle ſaith, Rom. 5.
us beeing iuſtified by fayth, wee haue
eace towardes God throughe our Lord
eſus Chriſte: whether Iuſtification be
motion to the atteynment of perfecte
ighteouſneſſe, or of vnperfect: with ſuch
ther like folish ſtuffe, wherin they ſpēd
eir time idelly & vnprofitablye. For in
l this, there is not one worde I warrāt
ou of Chriſte the ſonne of God, the true
nd onely Iuſtifier of mankinde, whoſe
Gaſpel ought to be ſpred euery where, &
ound in all places, but ſpecially in their
ares, whiche are almoſte preſſed down
the grounde, with the weight of theyr
ns, and by the lawe rited and ſommoned
appeare before ỹ maieſty of god in his
ſſiſtory & ſeat of iudgemēt. For wherto
erue al theſe ſubtil points & quiddities, if
we be not inſtructed by what means we
may be deliuered frō ỹ tiranny of ſin, the
threatnings of ỹ law, ỹ dominion of Sa-
thā, ỹ feare of death, nor the pit of hell: for
this I ſay is the true and ſounde doctrine
whiche wee oughte bothe to learne oure
ſelues, and to teache others.

Of

What Iustification is

Wherefore that the matter grow
more obscure, and bee amplified
arguments, lette vs content our selu
with the simple word of God, and the
learne the true fruite and profite of th
doctrine, rather than vaine ostentation
For Iustification is nothing else bu
certaine Diuine worke, whereby God r
ceiueth vs to grace and fauour, (though
we be the offspring of olde Adam and p
takers of his corruption) and doth fre
make vs his childrē, brethrē vnto Chri
by adoption: And wee are not ignoran
that a man cannot be iustified, vnlesse h
bee present in person: so that none m
execute the matter by an atturney or
signe to receaue righteousnesse in his
halfe. Neither doe wee esteeme a man
be a blocke or a stone, senseless and wi
out witte or vnderstanding, but to be
creature endued with wit, will, and re
son, whereby hee may bee able by kno
ledge to discerne and haue will to re
what soeuer good thing God of his g

...liberly admonesse doth bestow
...therefore they that in this matter
...the question of free will, doe be-
...their owne unskilfulnesse, seeing
...every man knoweth right well in
...conscience, how blinde he is bee-
...he be engrafted into Christe, and
...wilfull and obstinate in withstan-
...the will of God, till he be reclaimed
...mercifull goodnesse of oure God.
...this respect we say wee haue great
...of the motion of Gods holye spirite
...the eies of oure heartes, bothe to
...wledge oure maladie, and to craue
...helpe of the heauenly phisition to mol-
...oure heartes, mindes and willes,
...wee myghte imbrace the playster
...ered for vs by that heauenly phisiti-
...be a perfecte salue for all men. The
...the worke of the holy ghost, we call
...name of Faith, by onely meanes
...helpe whereof man is engrafted in-
...Christe and made partaker of hys
...ghteousnesse, and by the benefite there-
...prouoked, with a free & ready harte

The renouation of our vvill and vnderstanding.

wholye

wholy to be inflamed wyth the loue
zeale of god, vnderstanding that th
his grace, he hathe obtained that he
vnneth able to doe by his owne natur

And then doth almightie god be
two especiall benefits vpon man, the
in assuring him that all his sins are c
sed with the bloude of his son, the othe
beautifying him w̄ his owne righte
nesse & innocēcie. The which the Apo
dothe in moste manifest wordes decl
vnto vs, and citing the testimony of
uid, where he saith: Blessed is the
whose iniquities are remitted, and
sins coueres. Blessed is the man to wh
the Lorde imputeth not his sinne, a
forth, as followeth consequently in
same psalme. 31.

Psalm. 32.

The firste sentence may bee resem
to the common forme vsed of cour
places of iudgement, when as Prin
and Magistrates of their singuler gr
and fauour do pardon persons attai
of fellonye.

The seconde seemeth to bee borr
of the clothyng of a naked bodye, in
co

heauenlye father doth in like sorte
our ouce filthinesse and abhominati-
with his heauenly innocencie.
The thirde hathe a kinde of similitude.
likenesse vnto the dealing of credi-
s, whyche hauyng bookes of their ac-
ptes, and the names of their det-
s, doe crosse the summe, and make it
charged. In lyke manner doeth the
y Apostle teach vs, that the note booke
our sins is to be blotted forth, & ꝑ obli-
tion ꝑ was to be shewed against vs, is
ed and cãcelled by the bloud of Christ
to all those that with a liuely faith ac-
owlege so great a benefit, & with true
dience apply our selues to perfourme
s will. But forasmuche as man throu-
he this wonderfull worke of God, doth
nfesse the acknowledging of his synne,
d his hartie repentaunce and sorowe
n beeing so bolde and careleſſe to of-
nde agaynste the Maiestye of God,
othe in worde and deede, therefore the
te wryters in Diuinitie doe fayne
at these workes, and thys zeale
the hys originall of mans industrye,

The doctrine of freewyll as the Papists teache it.

wisedome

wisedome, and freewill only, by [illegible]
ehe he receiueth faith, as it were by [illegible]
owne preparation, and so by means th[illegible]
of maketh himselfe a member of Ch[illegible]
And bycause wee preache and teache [illegible]
people, that this agnising, confessi[illegible]
sorowing, and repenting of sinne, ar[illegible]
to be esteemed & called the workes of [illegible]
that they be notwithstanding reputed [illegible]
pide æde frō the force and power of g[illegible]
holy spirite, who preparеth the harts [illegible]
will of man to conceiue them firste, [illegible]
after to put ỹ same in practise: Wher[illegible]
doe they lay heresie to our chardge mo[illegible]
vniustly and impudently, as they [illegible]
vntruly, slaundering vs most falsely, th[illegible]
wee reiecte good workes, and moue [illegible]
to slouth and contempt of their dute[illegible]
wards God. Howbeit, your Maiesty,
it please you to enter into your owne c[illegible]
science with the earneste consideratio[illegible]
hereof may easily be iudge herein, wh[illegible]
ther it be a matter that consisteth in t[illegible]
freewill of man to offer hymselfe in t[illegible]
Courte of almightie God, and before h[illegible]
Maiestie to confesse hys sinne, a thing [illegible]

odio[illegible]

and abhominable in the ſight of
to ſorrowe hartily for his ſinnes,
full to amendment with due repen-
tance, to be vexed and tormented in
conſcience for the horribleneſſe of ſinne,
to embrace Jeſus Chriſte wyth ſuche
feythe, humilitie, and reuerence as wee
ought to doe, that is to ſaye, as our only
ſacrifice & propitiation of our ſins once
offered for vs: for who ſo is able to pey-
ſeme by thinges of what value or eſtima-
tion ſo euer they bee, him doe I accompt
rather lyke vnto God, than vnto man.
Surely I am of opinion, that they
which be enimies and impugne this do-
ctrine, and (for that wee mayntayne the
ſame) do perſecute vs with fire and fagot,
haue either had ſmall ſenſe of Juſtifica-
tion, or elſe are ſome newe founde people
deſcended into the Earthe, I woote nere
whence. For if they haue not had ſome
ſenſible perſeueraunce and feeling of the
principles of Chriſtian religion in them-
ſelues by experience, I counſell them for
a time to be quiet and refraine to ſpeake,
and aduiſe them rather to praye vnto al-
mightie

mightie God that hee woulde inform them by his holy spirite in suche thinges as they are ignorant of, and yet will be prating rashely and babling either after their owne conceite and imagination, or as they haue heard other men talke, will moste impudently affirme the same: but if they will deriue their pedigree from God, lette them permitte vs to be (as we are) men contenting our selues with such knowledge as is conuenient for vs. For we do willingly confesse, that we are the children of Adam by nature, disobedient vnto the will of God, senseleſſe in our owne corrupte nature, so peruerse and obstinate, that vnneth we will be brought to repentaunce, so hardned in harte, that wee can not be broken with the sense of sinne, finally of suche pride and arrogancie, that wee can scarcely bee drawen to confesse our sinnes: to be shorte, enimies to our own saluation, vnleſſe God of his fatherly fauour and grace vouchsafe to correcte and amende the malice of our froward nature, and to enable and make vs apte to doe suche workes. Why doe they then enuie vs thys humilitie and

lowli-

...lesse of harte, in that we thinke wee ...e greatly honoure our God, when wee ...ferre all thinges to hys gratious good... ...esse and mercie: But if they thinke thys ...re humilitie be exceeding, and more ...han needefull, is this so horrible an of... ...ence, that we shoulde therefore be thought worthie of all punishments and tor... ...mentes that can be deuised be accompted infamous, banished, imprisoned, hanged and burned? Surely this their fierce and barbarous crueltie, may be a sufficient declaration vnto your maiestie, that this is no godly zeale in the Papists (as they call it) but rather an exceeding choler & heate of stomak, boiling in their enuious & malicious breasts. The other benefit of our iustificatiō is our cōiunctiō with Christ: for it is not inough for a man to be onely absolued of his sinne, but it is also requisite and necessarye that hee bee marueilously renued, & shew a new obedience, the which nothing can worke in thē, saue only ỳ power of god through our L. & saui... our Iesus Christe: & this is ỳ secōd effect of faith, which the holy ghost hath poured into our harts by the which a man being

Our communion & fellowship with Christe.

made free from the feare of all enimies
danger of damnation, doth wholy posses
Jesus Christ, the very sonne of God and
man, to the intent hee might liue in hym,
not in walking after the flesshe, but in ho
linesse of spirit, and that he should thence
forth worke righteousnesse in the sight of
God, & of his son Christe, through whos
bloude shedde, and sacrifice offred. he is
purged and clensed from all hys offences
and filthinesse. Last of all, that to declare
himselfe bothe mindefull and also thank
full, for so greate mercifulnesse, and lo
uing kindnesse shewed towardes him, he
shoulde on the other side retourne lou
backe againe towardes God, and be ze
lous in seruing and honouring him.

Luke.1.
Roma.8.

The whiche doctrine the Apostle doth
plainely sette forthe in hys epistle to the
Romaines, in these wordes: There rema
neth now no condemnation (saith he) vn
to suche as be engrafted into Christe Je
su, that is to say, those that walke not af
ter the flesshe, but after the spirite: for the
liuely lawe of the spirite, whyche is in
Christe hath loosed me from the bondage

of sinne and death. For that whiche was impossible to the lawe through the infirmitie of the fleshe, God by sending hys owne sonne into fleshe, of likenesse and similitude vnto our sinful fleshe, hath after a sort destroied sinne by sinne in the same fleshe, that the iustice of the lawe might be accomplished in vs whiche walke not after the fleshe, but after the spirite, for they that be addicted vnto the flesh, haue their mindes bent vppon fleshly desires, but they that be renued in spirite doe followe the motion and direction of the spirite, and the desire of the fleshe, is death and destruction: contrariwise the desyre of the spirite is peace, ioye, and life euerlasting: For the desire or affection of the fleshe is againste God, neyther is it not can not bee obedient vnto the lawe of God. Therefore suche as are giuen to the flesh can not please God, howbeit you walke not in the fleshe, but in the spirite, if so be the spirite of God be within you. And who so hath not the spirit of Christ, is none of his, but if Christe be within you, then is the body dead as concerning Rom. 8.

ſinne, but the ſpirite aliue or rather liu
it ſelf for righteouſneſſe ſake. Wherfor
if the ſpirite of hym that rayſed Chriſt
from deathe abide in you, the ſame al
will reſtore you and your mortall bodies
vnto life, bicauſe of the ſpirite that dwel
leth in you: wherefore brethren wee ar
nowe no more ſubiecte vnto the fleſhe, t
liue after the luſte thereof: For if ye liu
after the deſires and concupiſcences o
the fleſhe, yée ſhall dye the deathe, but i
contrariwiſe by the power of the ſpirite,
you conquer and ſubdue the luſts there
you ſhall liue in moſt perfect felicitie. Fo
al whoſoeuer is directed by ỹ ſpirit of go
are numbred among the ſonnes of God.

Here dothe Paule moſte notably an
largely declare the ſeconde parte of our
Iuſtification, and the end alſo of our con
iunction with Chriſt Ieſus, namely that
we ſhoulde leade our life, not after the
motion of the fleſhe, and the voluptuou
neſſe thereof, but according to the dire
ction of the holy ſpirite, the which moſt
profitable and comfortable coniunction
felowſhip with him, if we had and did en
ioye,

loue, we would not fall to such vayn and
needeles questions as we do. For what 2. Timoth. 2.
profite is in the subtil questions and dis-
putations, whether the righteousnes of a
Christian man be a substance or an acci-
dent, a qualitie inherent, or only in vs by
imputation: whether the iustification of Thom. Aqui.
the wicked and vngodly, be only the for- 1.2.q.113.
giuenesse of the sin or no: whether infusi-
on of grace be requisit in the remission of
the fault: or whether the motion of free-
will be not also requisite therunto: whe-
ther the wicked be iustified in an instant,
or in processe of time: whether iustificati-
on of grace do go before in order of na-
ture: such like quiddities and subtil nice-
ties: except wee haue ỹ vertue & efficacie
of Christ Iesus imprinted in our harts, Ephes. 3.
which we trust is in ỹ harts of ỹ faithful
beleuers as Paule prayed for ỹ cõgrega-
tiõ of Ephesus, & who loueth his churche
dearly, as ỹ same apostle saith in another
place, and ỹ we be ỹ mẽbers of his mysti-
call body. The same Paule doth likewise
testify in the epistle to the Corinths, that
Christe dothe speake in him, whose po-
wer and vertue the Corinthians also did 2. Cor. 13.

perceiue in his speache, and warneth the that they shoulde giue eare vnto Christ dwelling within thē, for otherwise (saith hee) Christe will reiecte and refuse you.

Ioh. 17. Moreouer, our Lorde and sauiour Iesus Christe did likewise make his earnest requeste vnto his father, and no doubt but he obtained it, that those which were his might bee so coupled togyther in so sure and faste a bande, that as hee and his father were one, so they might also be one. The manner and order of whiche societie, Cyrill a very auntient doctour, doth very largely entreate of, in hys treatise vppon the. 17. Chapter of the Gospel after Iohn, whether I referre the reader concerning the same.

And now I cannot otherwise thinke but that these phrases of speache vsuall in Paule and diuers auntient writers in the Churche, shall in these our dayes be thought somewhat absurde and vnapte, forasmuche as all labour now adays not to profite religion with the true and perfecte exercises of the mind, but with ceremonies and suchelike trashe, deuised ther

ther for vaine glorye and ostentation, this vppon any godly purpose. Whereuppon it groweth, that your aduersaries acknowledge no other communion of the body of Christe, saue onely that whiche they say is exhibited in the holy supper vnto vs al. As they likewise know no other regeneration, than that whyche they thinke is giuen in baptisme, nor any other righteousnesse or iustification, than that which is hid in Christe, who is so farre distant from vs, as heauen from earth: wheras notwithstanding he that hathe not putte on Christe, is voide of all iustice and mercie, the only pathes that leade vs vnto God, neyther is it meruayle, that these sayings of the Apostles and other the faithfull haue beene vnknowne vnto diuers. For it is as easye a matter to teache the blinde to conceiue the brightnesse of the shining Sun beames, by the comparison of other creatures, which he hathe neuer seene, as to teache men these things, and perswade them therein whiche are onely addicte to the naturall diseases of the flesh, and therefore I doe

Ma. blind vvithoute the light of the spirite.

moste hartily pray and beseech that ...
moue and prouoke youre Maiestie ...
persecute vs by all kind of torments ...
cruelties, that they woulde firste learne ...
the reason and cause of oure Justificat-
on in the schole of oure sauiour Christ,
before they proceed to condemne vs to be
heretikes, unworthy this life, or the so-
cietie and fellowship of men.

Of good workes after the doctrine of the Papistes.

After they haue thus foolyly & shame-
fully erred in thys chiefe foundation
of our faith, touching satisfaction and iu-
stification, they cannot possibly deliuer
vnto vs anye true and certayne doctrine
of good workes: and yet notwithstand-
dyng, wee haue better cause to bewaile
their blindnesse and vnmercifulnesse, this
to iesse thereat, who falsely slaundering
vs with the reiecting of good workes, haue
taughte a doctrine of theyr owne deuise
cõcerning the same moste pernicious and
hurtefull vnto man.

Therfore this they lay for the ground
worke

ynks of this their doctrine, that a man iustified, maye safely and lawfullye performe that which is required in the law of God after their owne fantasie, and according to the power and strengthe of their owne will, that they by the aide and assistaunce of Gods grace are able to do workes meritorious *de condigno* (as they call it). In the mean while not one word of Christe Iesus, and the presence of hys holye Spirite in the heartes of the faithfull, whereupon proceedeth all ourc power and strength whatsoeuer, the fruites of which freewill they cal merites *digna*, and therof do make three sortes. The first sort they terme to be of *congruence*, whereby we prepare our selues to receyue the grace of God: The second of *condignitie*, (as they call it) or of deserte, forbicause that the doer and worker thereof is worthye the grace of God, and the increase therein. The thirde kinde comprehendeth both the other two sorts of merits, the whiche being compared with the rewards propounded for the same, do easyly match thē in worthinesse & excellency.

The three degrees of merites. *Merita digna.*

De Congruo

De Condigno.

Consider-

Cõcerning the first sort they teach
that a man of his owne free motion
may without the grace of God
and able himselfe to receiue the
God, so that a man onely doe
uour and good wil. Again, this
tion contayneth three partes: The
that a man shoulde ceasse to
sinne. Secondly to abate his lust and
to sinne. Thirdely to endeuour
to imbrace righteousnesse: likewise
saye) that three things are requisite
man to the doing of a meritorious
the minde that worketh it, the free
that moueth the minde: the intention
purpose respecting a good end: but of
and of hys holy spirite, not one word
warrant you.

And the workes that issue out of
rote deserue three things, remissiõ of
encrease of grace, and possession of life
uerlasting, the which we merit by
of charitie, & the excellencie of the
likewise of good workes ther be two
either of commaundementes, or
ly of counsell or supererogation (as

ferme

me them) bicause a man is not bound
ue them, but that Gods will is that
shoulde merite so much the more. And
se be the workes (saye they) why the
Math.5. VVorkes of supererogation.
taught hys disciples in the .5. of
thew in this wise: Blessed be the poore
spirite, for theirs is the kingdome of
uen: Blessed are they that mourne,
they shall receiue comforte: Blessed
e the meeke in harte, for they shall in-
rite the earthe: Blessed are they that
nger and thirst for righteousnesse sake,
they shall be satisfied. Blessed are the
eane in hearte, for they shall see God:
lessed are the peacemakers, for they
all be called the children of God: Bles-
ed are they that suffer persecution, for
heirs is the kingdome of heauen: Bles-
ed are ye when men persecute and reuile
you, and speake all euil vppon you, slaun-
dering you moste falsely for my sake: re-
oice & be glad, for great is your reward
in heaue: for so hauen they persecuted the
Prophets in olde time. But by these and
other like places of holy scripture vnder-
strued, they gather the order and lyfe of

Monkerye

Monkerie, the vowes of chastitie, ob-
dience, pouertie full of all superstition.
this kind of life (say they) is perfect a-
most acceptable vnto God, insomuch
they cõtemne al other things in respect
and call al other Christians, worldlings
and secular and lay people.

VVorkes of mans deuice and inuention.

The residue of their good workes
to fast in the holy time of Lente, to ab-
stein frõ the eating of flesh at certain ti-
mes in the weke, which they cal the holy
weeke, to whip and scourge themselues
to buylde Chappels, found Chauntries,
giue lampes & candle-lights to set before
saints in mid day, to go on pilgremages,
sing Masses, & such execrable workes of
superstitiõ. Of which things this saying
of Esai may wel and aptly be verified a-
gainst them that vse thẽ: Who hath re-
quired these things at your hands, & that
not without a cause: for this kind of ser-
uice is so far from being acceptable vn-
to him, ỹ they are most odious & hatefull
vnto him, as may appeare by the many-
fold plagues & punishmẽts, which he lay-
eth daily vpon vs, & that most worthily.

Esay. 1.

There

herfore if our aduersaries finde fault
ith vs, bicause we teach not the people
o such woorks, we are very wel con-
nt to sustein that accusation of theirs.
or let thē denounce against vs cōdem-
tion neuer so great nor so oft, our god
(no doubt not) will absolue vs: let them
secute vs neuer so extremely, he will
our defence and buckler: let them put
to most cruel deaths, almightie God
l restore vs vnto life again thorough
Christe Iesus, who is our only life. Fi-
lly though they burne vs to ashes, he
at raysed Iesus Christe from death,
ll likewise rayse vp again our bodies
te of dust and ashes, for the spirites
ke that dwelleth in vs. Ro. 8. Rom. 8.b

Of the good woorkes of a man that is iustifyed.

FIrste we protest and affirme, that
our aduersaries do most falsly slan-
er vs, where they say of vs that we cō-
emne the doing of good woorks, and that
e perswade ỳ people that they ar made
holy

holy and righteous in Christe, [illegible]
it skilleth not how they liue. For we [illegible]
teste the contrary, that that doctrine [illegible]
neyther the doctrine of the Gospell, [illegible]
our doctrine, forasmuche as it appeareth [illegible]
manifestlye in scripture, that a good [illegible]
muste bring forth good fruite, whereby [illegible]
may appere that the rote therof is good. [illegible]
And the Apostle doth plainely teache [illegible]
the cause, why Christe hathe delivered [illegible]
vs from the tiranny of sinne, and by his [illegible]
righteousnesse made vs righteous, where [illegible]
he saith on this wise. For wee also [illegible]
time were madde, stubberne, wandering [illegible]
out of the waye, seruing diuers lustes and [illegible]
vanities, liuing in malice & enuie, hateful [illegible]
full, one at deadly hatred wyth another. [illegible]
but after that the goodnesse and abundant [illegible]
loue of our Lorde and Sauiour Jesus [illegible]
Christe was manifested towardes man, [illegible]
he saued vs not for the good workes that [illegible]
we our selues had done, but of his owne [illegible]
free grace and mercie, by the fountaine of [illegible]
regeneration, and by the renouation of [illegible]
the holy Spirite, the whiche he powred [illegible]
vpon vs abundantly by his sonne Christe [illegible]

being iustified through his grace, we
shoulde bee made heyres of euerlastyng
life according to hope. Also in an other
place he saith, that ý grace of Almightie
God our sauiour was declared, that men
laying aparte all worldly pleasures shuld
wholy bende themselues to true and per-
fecte godlinesse, righteousnesse and sober-
nesse, loking for the happy hope, and the
glorious comming of our lorde God. If
these things then be true (as we beleeue
them to be moste true) what impudencie
were it to affirme, that a man shuld liue
wholy in the houshold of God: truely wee
affirme, that a man not indued wyth the
spirit of regeneration, or bereft of that
grace, is altogither vnable to do or speak
any thing that can please God, yea so
muche as to acknowledge Iesus Christe
in his hearte, vnlesse hee haue in hym
Gods holy spirite, and therfore we deeme
those things that haue beene declared by
vs, as touching merits of *congruence*, and
of *condignitie*, and suche other lyke fonde
and foolishe distinctions, to be meere deui-
ses of mans vaine heade, to make sinners

become hipocrites and counterfaiters of holinesse, whiles they vnderstand not the darke mistes of their ignorance, and be senseleſſe, as touching their owne misery and destruccō, which they cannot escape, neither by these workes preparatorie, nor by any diligence or worldly wisedome, but by the onely goodnesse and mercye of God, whiles hée moueth oure mindes with forcible motions, and openeth oure eies that wée should sée the most miserable estate and condition we be in, & wade out of this moste filthy puddell and sinke of all sinne, where we are almost drowned, and be washed with the moste precious bloud of the immaculate lambe, that we may our selues be new creatures, the whiche thing we call properly regeneration and newe birth, or sanctification rather if ye liſte so to terme it.

The coniunction of Christe and his members is spirituall.

And after wée bée iustified and throughly renued, wée are so vnited and knitte in Christ with the band of his holy spirit, that our workes that we do afterwards ought to be accopted Christes workes, & in that respect are moſt acceptable in the sight of God,

God, but leaſt any ſhould fondly & vaine-
ly imagine and dreame hereof with him-
ſelfe, when he heareth vs ſpeake of thys
communion & felowſhip with Chriſte, we
do not hereby mean any kind of tranſfor-
mation or tranſſubſtantiation of ỹ bodye
of Chriſte, into oure bodies, as if it were
needful, that the true humilitie of Chriſt,
ſhoulde be laide aſide and vaniſh awaye:
God forbid.

But for the true and right vnder-
ſtanding of thys miſterye, wee requyre
a ſpirituall man, ſuche one as hathe bene
inſtructed by the holy ſpirite to diſcerne
and iudge of thinges rightely, and as they Matth. 28.
ought to be in due place and order, ſo that
he maye be able to conceiue and compre-
hend in ỹ vnderſtanding of his mind Je-
ſus Chriſt, our redemer ỹ ſon of god very
God and very man, glorified and ſitting
at the right hand of his heauenly father,
hauyng all power committed vnto hym:
hathe in heauen and in earth, the whiche
throughe faith, hath hys continuall a-
bode and dwelling in the heartes of hys
elect & choſen people. And who ſo is iuſti-

fied on this sorte, occupy not themselues in builoyng of Chappells, in saying of Masses, in wandering on pilgrimage, nor spende their whole life in such like superstitious exercises, but referre all their actions and enterprises and cogitations to that seruice, whiche they knowe God requireth at our handes: specially they endeuour themselues firmly to retaine in their myndes the perpetuall and continuall meditation of the wonderfull coniunction they haue with Christe, whose spirite witnesseth vnto our spirit, that we are the children of God, brethren and heires annexed with Christe, the which testimony is a strong assurance, and most certaine earnest and seale of oure election, and of Gods gratious goodnes, as Esaias doth teache vs of the couenaunte which God hath entred with vs. Neither is there anye other meanes to retaine this affiance and adoption, than the continuall calling vppon the name of God, ioyned with the reading and meditation of holy scriptures, and the mortifying of our olde Adam, and extending charitable

The badge and token of our regeneration.

Rom. 8. The holy spirite in the mindes of the regenerate. Esay. 59.

The encrease of faith.

The mortification of the flesshe.

alms

dues towardes our neighboure. And to the intent we may orderly learne whiche be the good workes of him that is regenerate and borne againe in Christ, they may be referred to these three principall pointes, the encrease of faith, the desire of mortification of the flesshe, and the sanctie of man, consisting in the duties of love & charitie of one towards an other: to the which places al ỹ works, & studies of the elect and faythfull bee referred and aptely applyed, as Paule doth teache Rom. 12. Galath. 5. Colos. 3. where hee saith: If therfore ye be risen againe with Christe, seeke after those things whiche be aboue, where Christe sitteth at ỹ right hande of God, set your affection on thinges aboue, & not on things on the earthe, for you are dead, and your life is hid with Christe in God: whensoeuer Christ whiche is oure life shall appeare, then shall you also appere with him in glory. Mortifie therfore your earthly members, fornication, vncleannesse, wantonnesse, euil concupiscence, and couetousnesse, whiche is the worshypping of Images, for the

Brotherly charitie.

Rom. 12. Galath. 5. Colos. 3.

which things sake the vengeance of God
is come vpon the children of disobedience.
In which vices ye also walked sometime
when ye liued in them: but nowe put ye
all wrath, enuie, malice, blasphemie, fil-
thy communication out of your mouth.
lye not one to another, after ye haue put
of that olde manne and hys workes, and
putte ouer the newe man, whiche is re-
nued into the knowlege, according to the
Image of him that made him, where
neither Iewe, nor Grecian, circumcision
nor vncircumcision, Barbarian, Scith-
an, bonde nor free, but Christe is all
all: put ye on therefore (as it becommeth
the electe of God, holy and beloued bow-
els of mercie, kindenesse, humblenesse of
minde, longsuffering, forbearing one an-
other, forgiuing one another, if any ha-
a quarell against another, euen as Chri
hath forgiuē you, so also do ye, & abou
things put on loue, which is ȳ bōd of per-
fectnesse, let the defēce of god haue vic-
ry in your harts, to the which we are all
called to be one bodye: and see that ye b
thankefull, let the worde of Christ dwe

in you abundauntly with all wisedome, teachyng & admonishing your own selues with psalmes and himnes and spirituall songs, singing and giuing thankes and prayses vnto god in your harts, & whatsoeuer ye shall doe or say, do it in the name of the Lorde Iesu, giuing thankes vnto God the father throughe him. And these saye I, are the good workes of the faithfull, not the superstitious ceremonies of hypocrites. Behold (most gracious soueraigne) summarily and briefly the righteousnesse of a Christiã man, from whom all these controuersies, almoste throughout al Christendome, haue gone as out of a heade or spring, & specially in youre maiesties lowe Countries, whereby youre highenesse may well perceiue (if it maye please you to make comparison of oure doctrine and theyrs) that it is no trifle that is in question betwirte vs, neither doe wee contende of pleasure or will in a matter, wherein we hazarde bothe life and goods, nor it is no small or peltyng quarrell for riches or anye possessions. For they that follow thys profession, and are zealous in this religion are disin-

perfect of their auntient and righteous
inheritaunces: But herein consisteth the
knotte of all oure controuersies, in that
we affirme all our whole studye and en-
deuoure to tende to this ende, that we
might perfectely and absolutelye enioye
th at-moste perfecte and absolute benefi
of Christe bestowed vppon vs, and wholy
ly possesse and enioy him, in such wise as
our heauenly father hath giuen him vnto
vs: and that we shoulde moste diligently,
and aboue all things take heede that we
be not brought in opinion to purchase
our saluation by golde or siluer, by the
vaine and superstitious doctrine of men.
And now I referre it to your Maiesties
good iudgement and consideration, whe-
ther this our most iuste defence and well
meaning, and our earneste zeale of godli-
neste haue deserued thus sundry wayes
to be persecuted, by imprisonment, exile,
rackes, tortures, fire and sworde, to ri-
ue vs out of the waye, whiche haue no other
care of oure lyues, but that wee may
fyrste and principallye gyue God his
due honoure, that is, to worshipe him in
spirite

rite and truth, and nexte thereto, sub-
mitte themselues with all humilitie vn- 1 John. 4.
to your Maiestie, be obedient vnto you,
and bow to your highnesse all loyall and
faithfull seruice with most willing minds,
and harte good will, as faithfull subiectes
to their naturall Prince: It maye there-
fore please your Maiestie of your gracio-
us goodnesse to consider whether it be a
matter incident, and appertayning to your
office and princely vocation with equitie
and fauour, to heare and to determine
this so waighty a matter, wherein con-
sisteth the life and safetie of poure Sub-
iects, or to permitte them to be taken (as
they were) perforce, out of your Maiesties
lands and iurisdiction, and without de-
claration of any iust cause, to be tor-
mented with all kinde of tortures and exqui-
site deuises of tirannye, whose only re-
quest is to haue the controuersie, for the
waightinesse therof, decided by your ma-
iesties determination and definitiue sen-
tence. It is writen of Salomon that pui-
saunt and wise Prince, vnto whom ma-
ny men resorted out of farre Countries

The vvise sentence of Salomon vppon the two harlottes.

only to see him, for the reporte was ma
of him, & the admiration that all men h
him in for his passing and excellent w
dome, when the two poore women w
in strife for the liue childe, to whyche
them two it shoulde appertaine, that
disdained not to call them before him
to his chamber of presence and estat
ende the controuersie by his most wi
notable sentence & iudgement. All h
example herein ought to be a presid
to directe your maiestie in this our ca
and to moue your grace to the deni
determination of al quarrels & contro
sies now depending betwixt your ma
sties Subiects. For as ỳ most wise K
did easily discerne betwixte the true m
ther & the false, after he vnderstoode th
the harlot forced not, if the King shoul
awarde that the liue childe should be de
ded into two parts: euen so may your m
iestie easily perceiue ỳ the church of Ro
(which falsely challengeth vnto hir sel
the name of the Catholike Churche) i
not the true mother that bringeth fo
Gods children, bycause shee doeth n
onely not shewe some louyng affect

The Romish churche is no mother but a stepdame.

...and pitifull compassion towardes ...se, being not contented (notwithstan-...ng she make accompte of them as of hir ...to se them dailye condemned & exe-...ted most cruelly, but also moueth and ...steth vppe Princes and Potentates, ...panise all tyrannye vppon them, ar-...eth and entertayneth men of warres to ...stroy them, bloweth the coales, and ...steth the flame hirselfe lyke a moste ...ell stepdame, to consume the children ...t belong not to hir. If then the Pope ...e our holy father, if he be the shepheard ...f Gods flocke, why doeth he rather de-...re to kill them, than with moste louing ...d gentle persuasiõ labor to allure them ...me to the folde of Christe. And there-...re we make our humble request & peti-...tion to your maiestie (most gratious & our ...most dread soueraigne, to imitate this ex-...ple of Salomõ, & to take vpõ you ỹ hea-...ring & deciding of our cause: & forasmuch as this mother Churche of Rome, or to terme hir more aptly and truly, this step-dame, is proceeded so farre in crueltye and furour, that she tormenteth, mãgleth, destroieth, hangeth, draweth and burneth

those

those whome it hathe pleased a[illegible]
God to send into the worlde, and of [illegible]
goodnesse & fatherly prouidence to gra[illegible]
the fruition of this life, we moste h[illegible]
pray and beseche the your grace not to [illegible]
mitte the matter ouer to hir to be [illegible]
mined, doe not putte the swoorde [illegible]
handes, nor gyue hir no suche com[illegible]
maunce or authoritie, whereby she [illegible]
vtter hir spite and malice, and wre[illegible]
hirselfe vppon your Maiesties p[illegible]
iectes. For the iudgements whiche [illegible]
vseth and desireth to putte in execu[illegible]
are suche as all lawes both of god and [illegible]
man doe abhorre: lette any man who[illegible]
liste peruse all auntient monuments, a[illegible]
I beleeue he shall not finde anye Re[illegible]
wherin hath bene vsed anye suche p[illegible]
ding in iudgement, that the partie ac[illegible]
sed, shuld be made iudge and haue pow[illegible]
to condemne his accuser, as we se by e[illegible]
perience is vsed and practised by the R[illegible]
mishe Churche in these affaires: For w[illegible]
protestantes (as we be called) haue suf[illegible]
cause to complaine of the popedome, wi[illegible]
all his appurtenaunces, whyche hath b[illegible]

reste

of our life, & the saluatiõ of all the
world, that is to saye of Christ Iesus,
who hath made (as it were) poyte sals
ble, and chaunged hym into infinite
formes of sundry shapes and formes. Not-
withstanding al the Kings and Princes
of the world almost did put in commissi-
on and authoritie to iudge of this cause,
even whiche both be accused by vs and
our greatest aduersaries: we reproue the
holie councels, and conuince them of er-
rors and vntruths, and yet are wee posted
ouer to be iudged by them: we blame the
Cardinals moste worthily, for that they
haue their handes and mouthes embru-
ed, and their clothes stayned with the
blood of Martirs, and they are appoin-
ted iudges ouer vs, to determine the mat-
ter depending in controuersie betwixt vs
and them: we accuse the Bishops of sa-
crilege, that whereas they ought of dutie
to feede the flocke of Christe, they do feed
themselues and their own bellies, and yet
they sit in iudgement hereof, and are not
ashamed to pronounce sentence of vs, to
be tormented and oppressed by al meanes

and

and for the furtheraunce and ſpēdi
cution therof, they ſticke not to enter
an army, & to make pay with our ſpoi
nor ſhame not to iuſtify the ſame to be
greable to equitie & conſcience. In wh
caſe I wot not whych way to tourne m
what to do or ſay, or deuiſe in ſuch a ca
Is this according to ỹ iuſtice, equitie,
differency, ỹ ſhulde be in ſuch a prince,
your maieſty is, ỹ iuſtice & equitie ſho
be ſo long peruerted wōut redreſſe &
correction, & be countenanced wō your
mandement (as theſe men affirme) wh
they abuſe to the ſpoiling of men of th
liues, liberty & goods. And whereas ot
princes wer letted, either by ſeditiō o
uil war & other troubleſom affairs, ỹ th
haue no leiſure to attēd to our cōplaint
againſt ỹ papiſts, with ſuch patience &
differency, as they ought to do in ſuch
caſe, it ſemeth ỹ god hath reſerued & cō
ſed ỹ ſame vnto your maieſty, ỹ you ſh
lay aſide al other your affairs & diligē
be occupied herein. And in this behalf
beſech your maieſtie to take hēd leſt a
be great to your diſhonor, to ſtād in

repetitiõ of ỹ example of forraine & other Princes in this case: We reade that Mithridates sometime K. of Pontus did vnderstand xxii. sundry lãguages, to ỹ ende that he might be able to read & vnderstand the petitions exhibited vnto hym, by any of his subiects, of what nation or country soeuer they were, and do iustice to eche of them accordingly. Phillip the king of Macedonie thought it the chiefest thing that appertained to the maiestie of a king, to sit daily in his chaire of estate at certaine houres to minister iustice to all his subiects according to equitie: whose son Alexander following his fathers steps, did betwixt certaine houres of ỹ day, to heare & determine the complaints & quarrells of his subiects, vsing to stop the one eare, because (as he said) he reserued it for ỹ defendant. Thẽ if those heathẽ princes ỹ knew not Christe, nor Christian religion, did greatlye endeuoure themselues to appease the controuersies that arose amõg their subiectes. Howe muche the rather ought your maiestie, being a Christiã K. to incline your eares, and vse al diligence

The care that the heathen princes had in deciding their subiects causes

to decide this quarrell of so great im-
portaunce, that it concerneth the salua-
of all. But I moste humbly beseech
maiestie diligently to peruse the pre-
that Moses wrote by Gods expresse
maundement, concerning the inhibi-
Deut.17. and dutie of a Prince, Deut.17. spea-
to the Israelites in this wise: When
art come into the lande whiche the
youre God giueth you, and enioyest
and dwellest therein, if thou shalt say
I will sette a King ouer me lyke as
the nations that are about me, then
shalt make him King whome the
thy God shall chose, euen one from a-
thy brethren shalt thou make King
thee, and thou maist not set one which
not of thy brethren: but he shall not m-
tiplye horses to hymselfe, nor bring
people agayne to Egipt, to encrease
number of horses, forasmuch as the
hathe saide vnto you: Ye shall hence-
go no more that waye, also hee ought
to multiply wiues to himselfe, least
hearte tourne away, neither shall he
ther him siluer and golde to muche,

when he is set vpon the seate of his kingdome, he shall write him out a copie of this lawe as a booke before the priestes, and shall be with him, and he ought to reade therein all the dayes of his life, that he may learne to feare the Lorde his God, and obserue all the wordes of this lawe and these ordinances, for to do them, and that his heart erise not against his brethren, and that he turne not from the commaundement to the right hand nor to the left, but that he may prolong his dayes in his kingdome, he and his children in the throne of Israel. Whereby your maiestie may easily perceiue what is the proper and peculiar office of Kings and Princes, and what affection they ought to beare towards the study of holy scripture, wherein is contained the expresse will of God, that all men alike should giue themselues to the diligent study and care of religion, & pietie, iustice and equitie, against which they offende, which they do offende, which they do offende by the reading of holy scripture, and the determining of controuersies in religion to appertaine vnto Kings and Princes. It is

your office (moste mightye Prince) to take awaye from these vniuste iudges of the Romishe Courtes, (I a manne maye call them iudges, that are manifestly apprehended in sacrilege.) It is your office I saye, to take from them this authoritie of iudgemente, as due to youre selfe, and other princes in their dominions of auncient right, that your maiestie might with indifferencye determine all these controuersies, bring home again peace and tranquilitie vnto your countreis, relieue and succour poore men that are moste cruelly persecuted, racked, spoiled, wounded, and condemned to the stake, breake the furye and outragious tiranny of these Tirauntes, whiche vnder the colour and pretense of Christian religion, doe persecute those that accompte nothyng so deare and precious vnto them as Christian religion. Otherwise vnlesse youre Maiestie prouide some presente remedye for these calamities, what other issue can your Maiestie looke for of these thinges, but that in steede of moste faithfull subiectes they obey you, and shall be prest and [illegible]

ne to spende both life and goods in youre Maiesties quarrell: you shall in the ende be no kyng of men, but onely of coarses, some hanging on the gibbet or gallowes, some murthered in corners, some burned into ashes. For this one thing haue the inquisitours and their complices beene deuising and practising continually, and (no doubt of it) will (as they haue begun long since) bring to passe that these spoils of many goods, whereby youre Maiestie, and youre Kingdome shoulde haue reaped greate commoditie shall be transported into forraine Countries to the greate decay of you and your realme of Spaine. And what doeth youre Maiestye thinke to be the destruction of your people, the decaye of your realme, the empairing of youre Maiestye, and dammage to youre owne royall person: if thys bee not the very confusion of all, they that prefer the Monarchie, that is to saye, that kinde of gouernement, and that state wherein one ruleth, were moued so to do by the similitude & likenesse of mãs body. For the king or chiefe ruler in a common wealth

wealth maye aptely bee resembled to the
heade in the naturall bodye; the Subiectes
likewise to the inferiour members. And
this similitude besides the resemblaunce
of preeminence; and of subiection, doeth
sufficiently declare vnto vs howe greate
concorde, and what affection ought to be
betwixt ye rulers & the subiects: how vn-
reasonable a thing is it the, & how vnsem-
ly that the King shoulde wyth hys owne
handes delyuer hys owne swerde into
the handes of a madde man, wyth the
whiche, he may cutte in sunder the mem-
bers of the Princes owne bodye, mangle
them, dissceuer them one peece from an-
other, and yet hee as one without sense be-
holde it with his eies and permit it. Who
wouldo not iustly merualle at so greate
folhe and madnesse: but can youre Maie-
stye be ignorant hereof, that you are the
person that playeth the same part in com-
mitting to the inquisitors your authori-
tie and power, as it were a naked swoorde
into their handes, wherewith they maye
hurte and helue in peeces your Subiectes,
ye very members of that bodye, whereof
youre

your Maiestie is the heade, to the greate
decaye of your people, and weakening of
your estate. For example wherof, it may
please your maiestie to consider the kinges
nexte aboute, whose power and
strength, being by these meanes empaired
and decayed, both by lande and sea, haue
fallen into moste miserable calamities,
and haue bene constrained to praye aide
of their enimies to succoure them in their
extremities. I omitte here to declare,
howe farre this disagreeth from the good
and iuste kinde of gouernment, described
by the wise and beste learned in these af-
faires, for subiectes to bee not onely not
defended, preserued, and vnder the protec-
tion of their soueraignes, nor aduaunced
by them, but spoiled, oppressed, and moste
cruelly put to death and murthered.

Aristotle in the bookes which he wrote
of the state of common weales recordeth
(not without great detestation of so hor-
rible a facte) that certaine Barbarians
in time paste vsed this maner, that who-
soeuer entred into any place of regiment,
before all thinges shoulde take a solemne
othe,

othe, that he shoulde do; no? sayes nothing
in fauour and behalfe of the people, but
seeke to keepe fauo?de and loue amon
the people, as though loue and felowsh
would rather cause b?each of lawes, th
hatred and enmitie. What would Ar
stotle saye then, if hee were aliue amon
vs againe? As if not like hee would ha
that the P?inces of Christendome ar
of the same minde, affection and purpos
and that they had determined, conspir
and vowed the same with a solemne oth
that the people shoulde haue none mo
deadly foe and enimy vnto them, than th
p?ince and ruler, by whose sufferaun
commandement o? negligence o? dissem
bling, o? authoritie, euery good man shu
either be hanged, o? banished, o? imp?iso
ned causelese, & without deserte o? crim
eyther of felonie, o? murder o? aduoltery,
o? anye suche like offences, but onely b
cause hee is contented (with hazarde o
life and goodes) rather to obey the co
mandement of God, than in feasting th
to folowe the vaine fantasies and dreame
of mans b?aine and the doctrine of fa

hipocrites

...ceries, the whiche thyng shoulde bee
...manifeste than the lighte of the
...vnto Princes themselues, if be-
...they were haled to violently to most
...execution, they might be here-
...seems of their cause and innocency.
Besydes, what pleasure can a prince
...which feareth not to incurre the ha-
...of hys Subiectes, and whose con-
...pricketh hym, that hys people
...regarde hym not as they, fa-
...Captayne, but hate him as their
...enemye: how can it bee, that that wo-
...shoulde beare anye good affection to-
...hym, whose tyranny hath bene
...cause that they, beloued husbandes
...beene haled out of they, armes, and
...to moste cruell deathe: howe can
...iudge honest hym that haue seene their
...most cruelly persecuted and slaine
...their fates, and by his vnmercifull-
...Will not all the whole people bee
...to put their life and goods in ieopar-
...for him, who hath wronged and inu-
...the moste spitefully. The consideratio
...whereof, if it be but of small force to
...mone

mous your Maiestie thoughe they be
ry weightie and worthy the marking
all sortes of people, yet let the name
Christian religion, of Christian belief
yea the name of Christ moue you, wher
with we flatter and please our selues, an
vaunt our selues aboue other. This bar
barous tyranny leaue it to infidells, th
very name of Christe shoulde be of suc
sufficient to moue your Maiestie belo
uing in Christe, and therof bearing th
name of a Christian, to haue an earnes
zeale, and ardent affection to embrace
mercie, charitie, and meekenesse of heart
What was meant by the ceremonie
the olde lawe, when it was commande
that Princes, ere they toke vppon the
the gouernement of the state, should b
annoynted with oile: anye other thin
but in following the qualitie of the oile
they shal deserue the good will of the peo
ple, by lenitie, mildenesse, and gentlenes
and consider that the vertue of the oile is
to supple the olde sores, not to make an
greene wounde. And doubtlesse Christi
Princes ought to be so muche the more

For vvhat purpose kings vver anoynted.

of

...ilfulnesse, mildenesse, and cherefulnesse
...tyrannie they haue in charge the
...ple of God, the flocke of Christ, and
...beloued spouse the Churche, whych
...ought with their power and might
...to defende and aduaunce. And here
...worthy the noting, to shew the diffe-
...rence whyche Christe putteth betwixte
...stian and Ethnicke princes in these
...words: The Kings of forrayn nations
...the) doe beare rule ouer them, in so
...he that they bee both gracious vnto
...people for their greate authoritie, and
...honourable title are called Benefi-
...factors, that is to saye, benefitiall. Howbeit
...not be ye (saith he) another waye,
...the more one of you shall excell and
...be, he becomme himselfe so muche the
...more lowely, and perswade himselfe, that
...he that is called occupyeth the place of a minis-
...ter vnto other, than a ruler of others:
...And this lesson did Christ teache his apo-
...stles, howe muche more reasonable is it
...then to apply this to all princes and ma-
...gistrates? For they are not lette beside
...their charge by this commaundement, but

are

are called to the consideration of
owne weale, and to moderation and
tifulnesse, that calling often to their
membraunce, and duely considering
they haue obtained this preeminence
boue others by the onely grace and
of God: and that they ouer whome
beare rule, are not brute beastes, but
created of God, of the selfe same nat
that they themselues be of, and that
shal be hereafter partakers al of one
dome, and are the brethren of Chri
whiche did aswell shead his moste p
ous bloud for the moste base and
soule, as for the moste mightie King
Prince of the worlde: Finally ye that
are the members of one Churche
they were the partes of a naturall bo
whereof none ought proudlye to adu
it selfe aboue the reste, but with al
destie of minde, temperaunce, mild
and gentlenesse guide and gouerne
common wealth, to the common
their subiects, & yet in such wise,
or enterprise nothing contrary to the
maundement of god, who is king,

...dom aboue al other kings, & prin-
...the earth. It is reported by the hi-
...graphers, that when *Otho the Em-*
...*peror* a flatterer on a tyme, cal-
...led, he refused ỳ title, deeming rather
...attempted a fellow citizen and ma-
...ny ambitiously his subiectes, than to be
...ed up with pride of so hautie a name.
...beit we (out flatterỳ) desire to gyue
...our princes the most honorable title
...ely title that we can deuise, loyal-
...ty as we knowe that their power
...authoritie is established by God
...e, so that they in like sort would take
...and compassio vpon their poore
...s, making their humble supplicatio
..., and in most lamentable wise com-
...ning themselues vnto them, and aun
...them before ỳe cause be heard,
...that they haue pleaded in their owne
...se, to see to wrongfully and hastie
...put to execution. And if this reason
...ge to moue al Christian princes to cli
...to mercy, howe much more ought
...your Maiestie be perswaded to extende
...fauor towardes your poore afflicted

The authoritie of the Magistrate proceedeth from God. *Rom. 13.*

subiectes

subiectes. For with howe many
and princelye giftes and ornaments
God blessed and endewed your Maie
to the ende that being so furnished
should employ them to the defence of
Churche, either in part or in whole
suche feruente zeale, as appertained
that behalfe.

I omitte here the occasion I
offred to speake of the excellencie, and
tiquitie of your maiesties house and
milie: I will not enter into the discou
of ye moste notable and famous victo
and triumphes of your moste noble
genitors, namely and especiallye of
moste redoubted Emperour father
your maiestie, whose famous memo
wyll bee conueied to al ye posteritie
tinued for euer: one only vertue will
speake of, which I thinke praise wo
among ye residue of your moste noble
lities & ornamēts namely your maie
moste honourable inclination to gen
nes, curtesie and bountifulnesse, which
hipocrits & pharisies vnder ye cloke
dow of religiō go about to extinguish

…greate, & rob your maiestie of ȳ due
…ned renowne & cõmendation for the
…, and by taking the swords out of your
…ties hand abuse the same, to ȳ great
…gation of your maiesties honour, to
…heding of much bloud in your domi-
…ns both far and nære, boasting that
…y doe it by lawfull commission, and
…your Maiesties authoritie and war-
…. If they that be your maiesties mor-
…ll enimies durste enterprise thus much,
…would in no wise suffer it, & can your
…iestie abide that these so shamefull
…ngs should be not only attempted, but
…in execution by, and against your owne
…rall subiectes, under your maiesties
…tenaunce, and under colour of your
…thoritie? And nowe that your maiestie
…th intelligẽce herof, it behoueth you to
… bigilant, & be redie & willing to with-
…ance these iniuries in this wise offered
… your subiectes, to the performaunce
…erof, your Maiestie hathe no neede of
…e prouision in warlike sorte, nor no
…ied men, nor greate barbed horses to
…e in fielde, to the endomaging of your
…ng realme

realme and spoile of your townes and p
ple, neither yet to entertaine any stra
and forraine souldiors. For your rea
is full of many faithfull and moste ob
ent subiectes. Neyther is it any forra
Countrey appertaining to your sou
enimies, that you shall inuade hereby,
aboute the banishement of Turkes
Infidells oute of youre Realme and
confines therof, but to remoue and ab
don out of all Christian congregatio
all idolatrie, and doting superstition,
the vaine fantasies and deuises of m
idle braine. And therfore our quarrell
ing not agaynste bodyly enimies,
ghostly and spirituall, wee shall haue
vse either of brasen peeces or pikes,
steele armoure, one onely swoorde w
suffise vs, to witte, the swoorde of
Spirite, euen the woorde, by the wh
wee maye easilye bryddle Sathan,
breake his iawes, quench his fiery dar
deface all Idolatrye and superstitio
and plucke it vppe by the rootes. T
whych swoord both beautifull and to
eye, and seruiceable to be vsed, if it ple
your

Armour and vveapons vnnecessary instruments to remoue abuses.

maiestie to take about you, I hope &
it will shortly come to passe, that you
hying all your subiects of youre lowe
reps without the losse of any one mã
heading one drop of bloud to be most
dient to ỳ law & word of God, as they
bin heretofore most loyall, with all
efull submission vnto youre Mai-
s edicts and ordinances, whose dayly
yers vnto God are only that it would
se youre Maiestie to entermedle in
e matters that are in controuersy, and
determinine them with equitie as it
l seeme best to your wisedome, vsing
ficient iudges on either parte, that by
ndely and indifferent comparison of
h the doctrines of the Papists, and of
Protestants, the euill part may yelde
he good, and your Maiestie sitte an in-
rent arbitratour betwixt them.

But perhappes our aduersaries will
de answere, that there is henceforth
ause of triall by disputation, for as-
h as our religion hath ben long ago
emned by many generall Councels,
by all vniuersities namely and prin-
cipally

xtpally at the councell of *Constance*, [illegible]
which tyme by the sentence and [illegible]
of that Councell, *Iohn Husse*, and [illegible]
of Prage, were burned for maynte[illegible]
that erroꝛ which Luther of late [illegible]
likewise at the counsell of *Trent* was [illegible]
thers heresy condemned, so that there [illegible]
maineth nothing, but present deathe [illegible]
them that shal shewe themselues dis[illegible]
dient to the decrees and determinati[illegible]
of councels, foꝛasmuche as they are [illegible]
come rebells, and haue falien from [illegible]
faith of their holye mother Churche [illegible]
the whiche it is not vnknowen, how [illegible]
all this their tiranny they shewe towa[illegible]
vs, hathe taken hys oꝛiginall and be[illegible]
ning, whiche if a man woulde enter [illegible]
narrowly into the consideration of, [illegible]
diligently weighe the woꝛds thereof,
shoulde easily perceiue there is no [illegible]
matter of impoꝛtance, why pꝛinces sh[illegible]
not be foꝛwarde and willing to defe[illegible]
their subiectes from those lyons mouth[illegible]
which beare themselues so bolde, & bo[illegible]
of the name of the Churche, touch[illegible]
the pꝛeiudice of the Vniuerslities, whi[illegible]

accom[illegible]

corrupte oure doctrine heretical, and so condemne it. They do al know right wel, and their consciences maye beare them sufficient record, that they speak not what they thinke, but for feare of punishment, losse of their preferrmentes and dignities, or confiscation of goods, or for shame, or losse of lyfe, are enforced agaynste their conscience, as might appeare most manifestlye in the condemnation of that moste learned and godlye Doctour *Iohn Egidio* of *Arragon*, chiefe Cannon preacher in the Cathedrall Churche in Siuil, where certaine that were iuges and accusatours in the matter (whom the Inquisitours do call Qualifiers of the cause) repenting themselues of the iniurie offered to that good and godly man, did afterwardes make protestation according to the truth: whiche was also the cause that certayne diuine called *Maestro Blanco* was burned, and Doctour *Constantino de Fuente* after he had bin long time tossed to and fro, and vexed by the inquisitours, and caught a great sickenesse by reason of the continuall filth and stench of hys prison,

ſon, at the lengthe toke hys death of the ſame. And for the ſelfe ſame cauſe lykewiſe were *Ieronymo de Caro*, and *Luyde Merina*, bothe Monkes of the order of Saincte Dominick, executed wyth diuers other learned and godlye perſons, whoſe names youre Maieſtie is right well acquainted withall. It may therfore pleaſe youre highneſſe to conſider thus muche, that if theſe men hadde indifferent iuſtice miniſtred vnto them, and frée pardon of ſpéeche, to ſpeake frankelye what they thoughte, they woulde haue ſpoken moſt notably in defence of the truth. For the diuines and clergie of *Spaine*, had ſufficient trial aſwell of their excellent learning as of their ſinguler vertue. And here I omitte to ſpeake of the great reſidue, who agréeing in the ſame profeſſion of faith, whiche the Protеſtantes of *Germany* doe profeſſe, dyede with greate conſtancye of hearte, and ſtoutneſſe of courage ende their miſerable life by a far more ioyfull and glorious deathe *amiddes the flames of fire*. And among theſe diuines there, and vniuerſitie, you ſhall perhaps fynd ſome

ment, and yet some so simple and rude (God wot) that they thinke it a- Gods forbod, to bee but one dram ter than their maysters, (why the like pe that followe the belwether) depend holly either of the Deane or rector (as ey call him) of the Uniuiuersitie, or of Abbot or prior of the couent, or some mous and notable doctour or graduat. who knoweth not, that these bee the popes owne tender dearlings, which be- re them on al sides to kepe the coales Purgatorye alwayes alyue? What gement then can they gyue on the o- r side: for the other partie, which ac- wledgeth no other Purgatorie, than blonde of Jesus Christe, by the whi- all men of all tymes and ages were ged from the filthe of theyr synnes, delyuered from eternall deathe and nation. Concerning the councell of Constãce, all the world knoweth of what position Pope *Iohn* was, and what car- ers & Antipopes against hym for popedome, and what decrees and consti- tions were made at the same assembly, so also how all they that were at ỹ same

counsell wer affected in religion, it is evi-
dent to all the worlde, in that they condē-
ned those men to be burned, who laboured
earnestly to haue enormities of the chur-
che reformed, and came not thither nother
of themselues wythout sendyng for, but
vnder promise of their safeconducte, safe-
ly to returne again. In somuch that that
counsell is termed of many men in their
writings a *petie counsell*, declaring therby
that it was not an assēbly of the pastors
and ministers of the Gospell, for the re-
formation and amendemente of the de-
cayed estate of the Churche, but rather of
furious and diuelliche persons to ouer-
throwe the pore remanent of the church,
forasmuche as at the same most trouble-
some time, thrée Popes were at greate
variāce and dissention among thē selues,
proclaymed open warre one agaynste an-
other, were all of them remoued, and in
their places was Martine the fifte substi-
tuted Pope.

But to speake somewhat in a gene-
ralitie concerning counsels, it is a playne
matter, that he that is guiltie will neuer
gyue

ne sentence against himselfe. And ther-
ne the Counsell of *Trent*, whyche was
urposely summoned & assẽbled against
em that impugne the authoritie of the
ope maye aptely be resembled to a con-
federacie of theues and murderers, whi-
e assemble themselues togither in woods
nd deserte places, and there condemne
lso the inhabitantes bothe of the Town
nd Countrey aboute them, for that they
e in waite for them, and seeke to bring
em before the Magistrate to examina-
ion. For what other thing do the Popes
n all theyr counsells they call? Fyrste
nd formoste they appoint some strong
itie for the purpose, they prouide garri-
ons of Souldiours to guarde, and to de-
ende them from forraine force, they ba-
ithe al out of that assemblye, that would
ny wayes disagree from them, or if they
mitte them, it goeth neere to cost them
eir liues. And when they bee met togi-
er, and mounted into their seats, thence
ey sende their threates and curses lyke
under boltes thicke and threefolde, to
e greate disturbaunce and anoy of all

the worlde, threatning excommunicatio
warre, destruction, banishemēt, murder
and lastly fire and fagots. But to whom
I beseeche you, do they send these the
fiery dartes: Forsooth euen vnto suche a
with hartie sorrowe and griefe doe com
plaine againste them, and accuse them o
moste horrible sacrilege, whereby the
haue bereste the poore Christian people
of their onely health and comforte Chri
Jesus, for their owne commoditie and ad
uantage, that they might with more se
curitie satisfye theyr filthie mindes wit
riote, ambition, and all kinde of abhomi
nable luste. Wherefore I referre th
matter to your moste gracious considera
tion and iudgement, whether anye such
councells and determinations ought t
bee of suche force and power, where
they claime vnto themselues, as it were
by a speciall prerogatiue, an authorit
and iurisdiction aboue al Christian prin
ces and Emperours, by vertue whereo
they might commaund Princes, and ro
and spoile their subiectes bothe of life an
liuing at theyr pleasure: howe much
more

me conuenient wer it to follow the ex-
ample of *Constantine*, who hauing intelli-
gence of the great quarrells & controuer-
sies that were betwixte the Arrians and
the Christians, did not refer the matter
to the authoritie of the Pope, but by hys
owne authoritie called a councell, free for
euery man to resorte vnto, and sate him-
selfe meane betwixte two parts, as an e-
quall & indifferent iudge and arbitratour
betwixt them: & when he had caste all the
voices & sentẽces of euery particular mã
into one barrell, hée set thẽ on fire, decla-
ring himselfe to be chiefe & head of ỹ coũ-
cell: & whẽ ỹ matter had bin long time de-
bated on both sides, he found a means to
bring al to an vnitie, til Sathan began to
stur in ỹ same matter, & so set thẽ at vari-
ance, & raised new troubles again. But if
it be a matter of impossibility, or of great
difficultie to call a generall coũcell toge-
ther, yet surely it is ỹ office & duty of eue-
ry christiã prince by some cõueniẽt & suf-
ficient assẽbly of his owne subiects to pro-
cure peace & trãquilitie vnto ỹ church, by
taking away al superstitiõ and idolatry,
which corrupt the puritie & simplicitie of

the worlde, threatning excommunicatio
warre, destruction, banishemēt, murder
and lastly fire and fagots. But to who
I beseeche you, do they send these the
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with hartie sorowe and griefe doe com
plaine againste them, and accuse them o
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haue bereste the poore Christian peopl
of their onely health and comforte Chri
Jesus, for their owne commoditie and a
uantage, that they might with more se
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tion and iudgement, whether anye such
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bee of suche force and power, wherei
they claime vnto themselues, as it were
by a speciall prerogatiue, an authoritie
and iurisdiction aboue al Christian prin
ces and Emperours, by vertue whereo
they might commaund Princes, and ro
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selfe meane betwixte two parts, as an e-
quall & indifferent iudge and arbitratour
betwixt them: & when he had caste all the
voices & sentēces of euery particular mā
into one barrell, hée set thē on fire, decla-
ring himselfe to be chiefe & head of ỳ coū-
cell: & whē ỳ matter had bin long time de-
bated on both sides, he found a meanes to
bring al to an vnitie, til Sathan began to
stur in ỳ same matter, & so set thē at vari-
ance, & raised new troubles again. But if
it be a matter of impossibility, or of great
difficultie to call a generall coūcell toge-
ther, yet surely it is ỳ office & duty of eue-
ry christiā prince by some cōueniēt & suf-
ficient assēbly of his own subiects to pro-
cure peace & trāquilitie vnto ỳ church, by
taking away al superstitiō and idolatry,
which corrupt the puritie & simplicitie of

Christian religion, and are cause of muc
veration & vnquietnesse in the same. An
therefore nowe it behoueth all our kin
and Princes to followe the good exampl
of theyr predecessors, in employing the
care and study about preseruing and
storing the true worshippe and seruice
God, as did diuers Christian Emperors
namely *Theodosius*, *Iustinianus*, *Charles*
great, and sundry others, whose diligen
is singularly and highlye commended
the auntient Fathers, specially of *Aug*
stine in the booke of the reprose of the *D*
natistes. Pope *Leo* in hys .73. epistle
earnestly aduise the Emperor so to este
of his princely estate, and dignitie, as
mitted vnto hym, not only for the gouer
naunce of Cities by ciuile pollicie, b
also for the defence and aduauncement
the Churche by ecclesiasticall discipline.
Gregorye the firste dydde maruellouslye
commende the diligence vsed by *Ricar*
dus king of the *Gothes*, in rooting out the
hereste of the Arrians. *Isidore* sometyme
Bishoppe of Siuill (as *Gratian* reporteth)
sayd that princes shall be plagued in hell

Epist. 73.

...come, for suffering the Churche to goe ...mine, which god committed vnto them ...foster and cherishe (as saith the spirite ...God by the mouth of his holy prophete ...lay.) And there is no mã that doubteth ...that the Pope will doe all that lyeth ...him to hinder the assemble of prouinci- ...councells. Whereby hee doeth mani- ...fly bewray bothe the weakenesse of his ...ne cause, the vanitie and corruption of ...doctrine, and the dispaire he hathe in ...he of both. For who knoweth not, or ...th not heard tell of the greate commi- ...tions which Paule the third sometime ...nded partely by letters, and partely ...his Legates agaynste the Emperoure ...ur Maiesties father of famous memo- ...e, onely bycause hee determined to call ...Nationall councell of the states of *Ger- ...any*, to the intent to reconcile and bring ...vnitie the Princes of *Germany*, whose ...ligion and profession we teache & main- ...taine in your Maiesties lowe countries. ...but if the Pope doe truste to the equitie ...and right of his cause, why is he so loath ...haue it heard and debated, & so feare- ...full

full to put it to compzimise and arbitr
ment of Pzinces? Why trauaileth he
haue their bookes burned of whome he
accused. For if oure accusations b
vaine, bée false and fained, what can
hathe hée to feare them? Doubtlesse the
woulde fall of themselues wythout an
force. Forsoth the Pope and his clergy
and the Inquisitors perceiue right wel
that the' people, wbyche in tyme tofo
haue bin blinde and ignozat, haue no
their eies and vnderstandings opened
sée and perceiue their iuggling tricke
and mosse hozrible abuses: and therefo
they haue no care, nor zeale at all of pr
moting true religion, but onely labour
to suppzesse oure wzitings, and to stopp
the passage vnto Pzinces eares, that th
people cannot haue frée accesse to mak
their complaint to the soueraigne pzinc
pzactising all mzanes they can deuise t
entangle the consciences of men in the
mosse durtie dzegges of superstitious ce
remonies, and treading vnder their fe
the mosse comfoztable Gospell of oure sa
uiour Chzisse. It maye please your
tesse

...re therefore, to consider and weighe ...hat greate profite can arise to youre ...owne by these their cruell and horrible ...ices and proclamations. For admitte ...at youre graces Subiects do embrace ...e Romish religion by force and coertiõ, ...rely those that loue true Religion sin- ...rely, and from their heartes will suf- ...r all extremitie before they will submit ...emselues vnder that yoke of Tiranny ...gaine. But if you doe still licence the ...quisitors to vse their accustomed cruel- ...e towardes them, howe deerely shall ...oure grace heape vengeaunce vppon ...oure owne heade, in suffering so manye ...f youre Subiectes to perishe, for whose ...ause Almightye God doeth so bounti- ...fully blesse all nations, and multiplye ...he fruites thereof infinitelye, for their ...ustentation and nourishement: as for ...heir soules they are free, notwythstan- ...ding from sense of any of these torments ...whiche the bodye endureth, as maye ap- ...peare moste manifestly by that notable ...saying written in the book of wisedom. ...The soules of the righteous be in ỹ hãds ...of ỹ L. & ther is no tormẽt ỹ toucheth thẽ.

The inco- ueniences that ensue vvhere re- ligion is forced.

Merely

Verily in the iudgemente of the fo
they seeme to dye, and their ende is tho
ghte to be euill, and their departure fro
among vs to be miserable, where as
very deede they are in saftie. For thou
they be tormented in the sight of men, y
great is their hope of immortalitie, a
for a little punishment suffered here, the
attaine to merueilous greate benefites
for God dothe trye them, like as golde i
tried in the fornace, and finding them
for hym, accepteth them as a pure a
perfecte sacrifice. And therefore at suc
time as god shall take care of them, the
shall shine & shall run like sparkes of fi
in dry reedes, they shal iudge ỹ nations,
gouerne the people, and be vnder the pe
petuall protection and safegarde of God,
vppon whom, whosoeuer repose they
truste, they shall vnderstande the truthe,
and of louing affection cleaue vnto hym
wyth all faythfulnesse: for grace an
peace shall happen vnto hys holy ones,
and hys Ghoste shall bee hadde in re
garde, but the wicked and vngodly shal

punished according to their owne de-
ses, for neglecting the truth and god-
lie, and forsaking the Lorde. For they
t despise wisedome and learning, are
erable, and their hope is vaine, theyr
oure losse, and their workes fruitlesse
vnprofitable. Thus farre *that wise mã*
ke wisely. Moreouer, if your maiesties
biectes of the lowe Countries, either
weakenesse of minde, or frailtie of bo-
e, fearing the extremitie of torments,
l rather fall from the knowne truthe,
renounce Christe and hys religion,
n patientlye and manfullye to suffer
ath, your grace shall encrease the facts
finitely in greatnesse of mischiefe(for-
smuche as your grace thereby shall not
nely destroy their bodies, but also theyr
ules, to euerlasting death and damnati-
n. In whiche respect a farre more peril-
us iudgement dependeth ouer youre
ade by the hande of God, who hath spo-
n by his son Christ in this wise: Loke
ith what measure yée measure vnto o-
er, by the lyke it shal also bée measured
nto you. O moste terrible and feare-

full

ful iudgement, if that moste seuere a
iuste Iudge, doe purpose to execute t
same vpon our bodies, and soules, a
in his wrath drawe oute his swo
shew vengeance vppon vs. Besides th
who seeth not howe greate a blotte a
stayne it is to the name of a christian,
practise so great tyranny which make
forreyne nations, as the Turks, Jewe
and Indians to abhorre christianitie,
the cause of so greate troubles, warre
and persecutions. What shall I nee
here to reherse that hece as out of a he
and spring infinite quarrels, dissention
and mortall enmities haue issued a
procéeded. Forasmuch as no continuan
of tyme can be able hereafter to wea
out of the memorie of the posteritie, th
horrible crueltie and tyrannie that ha
bene practised by confiscation of good
& landes, rasing of houses to the ground
destroying of families, and lastly in bu
nyng their corses, after long and loth
some imprisonment.

Lykewyse who wold not deme thos
Princes to bee moste vnhappie whome,

their

subiects haue in hatred and disdayn,
se persons although they be strongly
ded, can not for al ỳ be quiet in their
n. For the most sure and safest defece
Prince, consisteth in the loue & good
l of the people, and they ar thought to
strengthned accordingly as they bee
ed: And to haue so many souldiors
fend them as they haue trusty frēds
lling subiects to obeye & serue them.
t of al, whereas all the professours of
Gospell are not all alyke taught and
ructed in true pietie and godlynesse,
so muche that manye are without
Christian patience whiche GOD
earnestely requireth in tymes of ad-
sitie and persecution, in commanding
rather to praye for oure enimyes
persecutoures, than to reuenge in-
wyth doyng the lyke againe: they
laye, rather for unpatience of mynd,
for the hatred they beare vnto suche
mies, doe putte on theyr Armoure
gainste theyr owne fellowes and com-
ayons, and dare presume to committe
e tryall of the quarrell to the Lorde.

The armor of Christians against persecutiō by silence and hope.

Albeit

Albeit in my opinion this is a thing
vnfitting the godly zeale, mildenesse
ence and forbearyng that shoulde be
Christian man. But yet forasmuche
it doeth come to passe many times, I
seech your Maiestie (moste gracious
raine) to weigh and consider how
greate mischiefs and inconueniences
ensue of this ciuill dissention and
robbing, spoiling, and murdering
out measure, honest matrons are
ted, chaste virgins defloured, mens
and substauece taken perforce, all
of murther and manquelling put in
cise and exercise, some by the
some by fire euen in their owne
some shall be slaine with the
burned w̄ their houses ouer their
soue drowned in the riuers, whereby
aire infected with the filthy corruption
the dead carcasses, bredeth a plague,
che is alwayes incident vnto warres,
commonlye accompanyed wyth
dearth, bycause where tumultes
roses be raised, there can be no tillage
husbandry maintained. And what

the countrye and common weale
be so sore shaken and wasted, it is
possible within twentie yeres or mo,
recouer the losse, and to be in as perfect
ste againe, as it was before: for al-
weapons haue quite lawes to si-
ce, and men acquainted themselues
spoile and rapine, and the sheding
blonde, it is a verye harde matter to
ng the people to order, and agreemēt,
vtterly to breake them of their olde
me, that they learned in war. Moreo-
what shold it auaile either your ma-
tie or vs youre subiects? or what effi-
tion would Christ haue of it, if men
lde by violence, and by tyrannye bee
ught to allowe of the Popish doctrine
mitting it to be true.) For whosoeuer
feine anye religion against they? owne
lences as we see by daily experiēce,
neuer embrace the same sincerely, and
their heartes, but contrariwise be-
me more frowarde and waiward, or to
at purpose is it to ouercome a man by
remitie of tormentes, and by feare of
athe and to make him recant, and saye

Forced religiō hardly taketh depe roote in the heart.

that the Romishe religion is consonante
wyth the Gospell of Christe, or rather is
be the very Gospell it selfe, if the partye
notwithstanding be contrarily affected in
his harte, and thinke with hymselfe se-
cretely and in his owne conscience, that
he is to be detested as the very and in-
doubted Antichriste, and that all hys ad-
herents, which seeke to driue simple men
to their moste filthy doctrine by terrors or
by tormentes, bee the Popes seed bau-
men and executors. As for example, your
maiestie knoweth full well, and can wit-
nesse, that those whiche haue continued
in youre maiesties realme of Spaine to
this day, both Iewes and Turkes, could
neuer be brought by compulsion, or by
nye violence to allowe of oure religion.
And albeit they were baptised, that is to
saye, outwardely washed wyth the ele-
ment, yet notwithstandyng they neuer
forsoke their olde heresies, but embrace
them tooth and naile, in so muche that the
Inquisitours haue worke inough wyth
the, and are plentifully enriched with the
riches that growe vnto them by the

Iewes

Jewes and Turkes: and therfore it is a playne matter, ỳ there is no true religiō except it be freely & sincerely receiued and beleeued. For the outward shew and beautie of the body, be it neuer so Saintlyke in appearaunce, is altogyther both vnprofitable to the partie, and displeasāt and odious vnto god, except the sincere affection of ỳ heart & conscience of man bée ioyned with ỳ outward professiō: ỳ which we cannot attaine vnto, but only by lenitie, grace, & mercie, gētleneſſe, & by frendly conferēce & persuasiō, by ỳ imitatiō of honestly, and integritie of life, by pouring out praiers vnto god without ceasſing, ỳ he wold please him of his infinite goodnes & mercy to enclyne & mollifie their harde hartes to ỳ study of true religiō, & to take away all threates of tormēts, al feares of fire and murdering one of another: And I dare auowe it to youre Maiestyes (moſte gracious ſoueraigne) that they whyche goe aboute ſo to moue you vnto crueltie, bearyng you in hande, that to be the onely waye to make peace in youre lowe countrie, thoſe I saye I dare

The vvay to vvinne men to Christian religion.

rudwey and doe openly protestie, to gyue
you suche counsell, as is muche against
the weale of youre Countrey, and most
derogatorye to youre honour and prin-
ly Maiestie, seeking onely to enriche an
aduaunce themselues by your incommo-
dities, and to sette other men togither by
the eares, that they maye in the meane
while fall a rifling and scambling, and ob-
taine a greate praye. And why can we
not learne to beware by other mens ex-
amples: hathe not experience proued
true euen in our nerte neighbours adioy-
ning, that whereas some proude and am-
bitious counseilers, that soughte their
owne priuate lucre vnder pretence of re-
ligion, did mosse cruellye entreate man
good and godly persons: they themselues
haue seene, that the mo they persecuted
and putte to deathe, the mo did arise and
spring vp againe daily, as it were of the
ashes of the other. For it is mosse true
that was sometime saide of a wise and
godly person, that the bloude of the mar-
tyres is the seede of the Gospell. When
Stephen was stoned to death, the blind
Pharisee

...rtles thought that the Church was ...rely destroyed: notwithstanding it ...ne otherwise to passe, that it encreased ...derfully thereby, as testifyeth saint ...ke in his booke that hee wrote of the ...s of the Apostles. Whereupon that ...uerse and wicked councell beganne to ...e condemned, as a thing that had done ...che harme, and no good at all, not one ...e to the Churche, but to the common ...ale. And therefore after that Princes ...d graunted libertie to euery one freely ...lay their opinion of religion, and that ...as determined and resolued vpon, that ...as moste consonant vnto the worde of ...od, peace was forthwyth restored a-...in, and had continued, if it had not tur-...d all things topsie turuie agayne, by ...ruly Popes.

Hereto maye in a sorte be applied that of the Poet. *Nitimur in vetitum semper cupimusque negata.* id est. VVee striue for that vvee moste are forbidde.

But forasmuche as I knowe myne ...one weakenesse and my poore estate, I ...n hardely hope that my aduice can haue ...e credite with your Maiestie: howbeit ...moste humbly beseeche you to vouche-...fe in this one pointe to followe the ex-...mple of them that be sicke and diseased,

who perceiuing by proofe that the preſcr
ptions of the experte Phyſitions doe
them no good, will ſometyme vſe the a
uice alſo of the empirikes, as they ca
them, and thoſe that be merely Practic
oners, bycauſe it happeneth ſometym
that chaunce is better than cunning, a
that theſe ſhal doe more good by theyr e
perience, than the other by methode an
booke learning. As did lykewiſe Pharao
my opinion, who when he could not lea
the interpretation of his dreame at th
handes of his witches & ſoothſayers, wa
not aſhamed to aſke counſell of poore Jo
ſeph, that was in priſon and bandes, b
whoſe diuine wiſedome and foretellyn
he prouided for the dearth that was t
come in Egypt. Wherfore conſideryn
my poore eſtate, being brought almoſt t
penurie in theſe moſte miſerable dayes,
and that I am not greately fauoured
with your highenelle, I doubte not bu
thoſe that be of your maieſties counſel
will deride my trauaile beſtowed herein
& diſdain therat, that I ſhuld be ſo bold
to preſume to perſwade your maieſtie to

ings cleane contrary to ẏ aduise is giue
by them : but time (I trust) shal de-
clare which of the two is the better coun-
sell. For whereto goe they aboute to per-
swade you: forsothe that youre Maiestie
should establish a lawe, wherby your sub-
iects of the low countries (whō they falsly
charge with ẏ crime of heresie) shoulde
be most cruelly entreated & put to death:
but I to the contrarye rather, and that
you should rather giue eare vnto Christ,
who willeth you and all men to vse mer-
cie, gentlenesse, & compassion euen towar-
des those that shal erre out of the waye.
Besids, your maiestie ought to consider ẏ
this crowne & scepter is not giuen you to
ẏ intent you shold kill & destroy your sub-
iects, but to defend & preserue thē, so that
both pure religion & ciuile gouernement
may be maintained amōg your subiects :
neither is there any thing ẏ I more ear-
nestly desire & pray for, than ẏ your Ma-
iestie according to your honorable inclinatiō
to gentlenesse & mercy engrafted in
you by nature, and the duty of a christiā
magistrate, shuld be a mean to pacifie al

that

Michias alone preacheth the truthe againste 400. false Prophetes. 1. Reg. 22. Pſalm. 34.

[illegible] reuerence vnto, & that saying of
[illegible] is very true, ỳ those who
che will well gouꝛne & gouerne the comm
wealth, must not so much haue regard to
ỳ multitude of voices, as to examine and
try them by the waighte & truth, whether
they leane thereto, oꝛ be grounded of cou
tousnesse, hatred and ambition. And vn
doubtedly if there be anye nation & coun
trey vnder your maiesties dominions, that
deserueth to haue your fauour & clemen
cie extended towardes it, it is this youre
maiesties country of Flaunders, whyche
hath brought vp ỳ most famous & noble
Empeꝛoꝛ youre maiesties father, & now
fylled youre maiestie almost frō your ten
der infancie, and borne so faithful allege
aunce towardes you, that she may wor
thily thinke herselfe to be preferred before
all other: how can youre maiestie then, but
shewe pitie & compassion towardes youre
faithfull & obedient subiectes, the inhabi
tantes thereof, whose can you suffer the
bloudthirsty ouer them, & not deliuer thē,
how can you but giue eare vnto their pi
tifull complaintes, whych they doe dayly

make

Flaunders a place of good entertainment.

bene

[illegible] better aduaunced by marriage then here in slaunders, whether your respect, benefite, or pleasure of societie. Where haue euer any such virgins so beautifull and amiable in countenaunce, and so well borne, bene so freely bestowed in marriage, euen vnto such as had nothing to take vnto, by meanes whereof they haue afterwardes attained vnto greate wealth, and bene aduaunced to places of dignitie and honoure. And therefore I maye well exclame against vnthankfulnesse, forgetting so greate benefites, permitte suche moste pestilent and cruell enterprises, to bring those men in danger both of life and landes, that haue deserued so well at your handes. And for the other, byrth whome ye deale so vnthankfully, what opinion can they haue hereafter of suche vnthankefull people, ceasinge not contrary to their deserte, to enter into their countrey, inuade, spoile, waste it: and whereas they ought by all meanes to procure the Prince to extend mercy and clemency towardes the subiectes, do incense the Prince against them

to Antwarpe as they coulde, thinking thereby either to saue themselues, or to obtaine some reasonable conditions of peace: but if the enimy shoulde make any assaut vpon them and offer any violence, then determined rather manfully to resiste them, vnmercifully to yeelde.

Albeit this determination of theirs in mine opinion doeth muche differ from the patience that is commaunded vs in the Gospell: but vnlesse all that professe the Gospell doe not followe the precepts of the Gospell. When as the Spaniardes came downe vnto the walles of Antwarpe, as it hadde beene to a Sainctuarye, hoping that by meanes of the Lordes of the Towne, there myghte some order be taken for their safetye, and the auoiding of their present perill, a greate number of horsemen and footemen fell vppon them on a sodaine, being without armoure and weapon, and hoping more confidence of their safetie in flighte, than in fighte, theires was a moste lamentable spectacle of a moste bloody and cruell slaughter,

[illegible] their [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

...ly taught, should betray
...and miserable wretches, others
...into tochbotes and wherries,
...them by water, that were
...beset on every side by lande, and
...their passage all wayes, preten-
...that they bidde all this, leaste they
...be worse thoughte of, as beeyng
...your mateſties dutyful and faith-
...subiectes.

...what opinion thinke you, would the
...Iewes, and other forreine
...vnchristened nations haue of Christi-
...religion, if they shoulde eyther haue
...these thinges, or at the leaste, if it
...but to their eares, what affection
...they beare towardes the name of
...Christians? what way would serue to
...them to embrace, and to professe
...Gospell, when they themselues deale
...indifferently with vs in the lyke ca-
...For those whome they haue ouer-
...they either permit to departe pay-
...their raunsom, or keepe them in pri-
...vntouched. But woe false harted and
...perfidiat all Christians, leaue no barba-

rous and deuilishe tyrannye vnpractised
tofore vses once betweene and euen Chri-
stians, onely because they will not em-
brace the Romishe religion, but cleane
false to the commandements, and doctrine
of almightie god. And what more? For-
soth the whole Citie of Antwarpe riche
in treasure, beautifull in buildings, very
populous, and of greate resorte was in
great daunger and perill of vtter subuer-
sion, if almightie God of hys goodnesse
had not put to hys helping hande at that
instant, and preserued the citie. For the
protestants being touched with that vn-
worthy sight of the miserable slaughter
of their parents, brethren, kinsemen, al-
lies, and friendes, put themselues in ar-
mour to the number of fiftéene thousand:
and to helpe them in this distresse, some
practised to open the gates of the Citie,
and to issue oute and rescue them, some
placed men in array in the streates, other
filled the houses wyth armoure and ar-
med mē to be in a readinesse for defence,
that they myghte saue themselues, and
the Citie from the enemy, if they should

offer

violence, yet some of the lewde
harpe and rage, that they made
by into the common armory
house of the citie, and into those
where were certaine pieces, spe-
mounted to kepe off the enimye.
greate confusion and hurlye
of the whole citie, what feare think
the behold Citizens wer in: for mine
I wot, what I then thought,
yet, that I never sawe a more
and lamentable sighte in all my
than to see every man readye to run
ther through wont respecte or choise.
which tumultuous sedition, what
could youre maiestie hope should
unto you: or what wouldе the
and destruction of the Citie
you, beyng either the chiefe
under youre Maiesties dominion,
the leaste not inferiour to the beste
chiefest whatsoever?
But to let these thinges passe, and to
diligently with our selues,
is the iudgement of God in these
for we must needes confesse

boy all appere before hys dreadefull seate of Iudgement, and giue an accompte of our dedes be they good or bad. And what shall it auaile vs, if we flatter our selues in oure owne dedes, or pleade not guilty to the facte, and the Iudge find vs giltie, and pronounce sentence vpon vs of euerlasting paine and woe.

Neyther doe I speake these things, as allowing the rashe & vnaduised attempts of these poore seruantes, which go about to resiste force by force, as it were to driue backe one nayle wyth another. For I knowe, (I thanke God of hys grace therfore) howe greate patience, lowlinesse, and humilitie the Gospell requyreth of them that will be professours thereof: but I bring it in rather to this ende and purpose, to giue your Maiestie to vnderstand howe perillous and dangerous a matter it is for Princes, that their subiects shuld be driuen to extreme desperation. It is euen like vnto fyre: The multitude is a monster wyth manye heades, whyche beyng displeased and in despaire of life, forgetteth both dutie and hys duty towards

A perillous matter to driue a multitude into despaire.

ding of present perill doe flée their country, desiring nothing more hartily than that they might have accesse to your maiestie, and pleade their cause before you, and professe the Christian religion, and shewe their dutifull and obedient hartes to your maiestie, as vnto their most dread and redoubted soueraigne.

The clemency of Charles the first towards the Spaniards that rebelled.

But what thing should be of greater force to moue youre maiestie, than the example of the Emperoure your father, who perceiuing ciuile warre to bée a brée ding, al Spaine in a tumulte, not muche after he was crowned king, wouldé neyther bée auenged of the iniuries of the people, nor chastise them by his lawe, but established their Nine ἀμνηστίας and made open proclamation, that al shoulde be bothe forgiuen and forgotten: whereby he gatte suche good will, and so obtayned the hearts of his people, that the remembraunce of his exceading loue and clemencie towardes his subiectes, will endure whyle the worlde lasteth. As I doubt not but youre maiesties subiectes of the Lowe countries [illegible] in lyke case doe,

[illegible] experience of [illegible]
[illegible] and pardon at youre graces
[illegible]

[illegible] perhappes some of youre coun-
[illegible] about you, hearing me speake
[illegible] in commendation of a gene-
[illegible] parson, will suspecte that I goe
[illegible] craftelye to insinuate my selfe
[illegible] graces favour, and thinke that
[illegible] not so muche the common cause
[illegible] Countreymenne, as mine owne
[illegible] case, for the satisfying of whom,
[illegible] to the intent that they maye plaine-
[illegible] understande my verye hearte and
[illegible], I aunswere in this wise,
[illegible] all dissimulation: That I
[illegible] greate desyre and an earnest af-
[illegible] towardes my deare countrey, and
[illegible] dearely beloued parents and friends.
[illegible] fele the lacke of them, by being ab-
[illegible] from them, and wishe with all my
[illegible] that almightie God would vouch-
[illegible] to shine vppon youre Realme of
[illegible] with the beames & brightnesse of
[illegible] gospell, that al Idolatry & superstitiō
[illegible] be removed there, & quite abando-

men, so that al the lowdy are banished, and
haue diuerse from oure natural countrey,
mighte returne thither in safetie againe:
for otherwise (as the case is at thys pre-
sent) we ought rather chose to remayne:
in powertie, penurie, neede persecution,
banishement, and to suffer al other extre-
mities that shall betide vs patiently, than
to defile oure soules with wicked and su-
perstitious Idolatrie.

And for mine owne part, I haue much
to giue God thanks for, and by his grace
will be alwaies mindefull of hys greate
Graces and bountyes towardes me,
that hathe of his prouidence so aided and
assisted me in al this my pilgrimage, that
suche as had neuer seene me, nor knowne
me before, haue bene very beneficiall to-
wardes me, as if they had bene fathers
vnto me, or some speciall frendes. And
therefore I haue no cause to thinke my
selfe a straunger or pilgrime in those pla-
ces, (whether the Lorde hymselfe hathe
brought me, and so prouided for me, that
he hath stirred me vp many frends and
well willers, in places vnder Ie vo betom,

who

ding of present perill doe flée their countrey, desiring nothing more hartily than that they might haue accesse to your maiestie, and pleade their cause before you, and professe the Christian religion, and shewe their dutifull and obedient hartes to your maiesty, as vnto their most dread and redoubted soueraigne.

The clemency of Charles the fifte towards the Spaniards that rebelled.

But what thing should be of greater force to moue youre maiestie, than the example of the Emperoure your father, who perceiuing ciuile war to bée a breeding, al Spaine in a tumulte, not muche after he was crowned king, woulde neyther bée auenged of the iniuries of the people, nor chastise them by his lawe, but established the Lawe ἀμνησίας and made open proclamation, that al shoulde be bothe forgiuen and forgotten: whereby he gatte suche good will, and so obtayned the heartes of his people, that the remẽbraunce of his exceeding loue and clemencie towardes his subiectes, will endure while the world lasteth. As I doubt not but youre Maiesties subiectes of the lowe countries woulde in lyke case doe, if

if they might haue experience of lyke clemencye and pardon at youre graces handes.

But perhappes some of youre counsellors aboute you, hearing mee speake so muche in commendation of a generall pardon, will suspecte that I goe aboute craftylye to insinuate my selfe into youre graces fauour, and thinke that I pleade not so muche the common cause of my Countreymenne, as mine owne priuate case, for the satisfying of whom, and to the intent that they maye plainelye vnderstande my verye hearte and conscience, I aunswere in this wise, wythout all dissimulation: That I haue a greate desyre and an earnest affection towardes my deare countrey, and my dearely beloued parents and friends. and feele the lacke of them, by being absente from them, and wishe with all my hearte that almightie God would vouchsafe so to shine vppon youre Realme of Spaine with the beames & brightnesse of his gospell, that al Idolatry & superstitiō might be remoued thēce, & quite abando-

ned, so that al we whych are banished, and
line in exile from oure natural countrey,
mighte returne thither in safetie againe:
for otherwise (as the case is at thys pre-
sent) wæ ought rather chose to remayne:
in pouertie, penurie, nede persecution,
banishement, and to suffer al other extre-
mities that shall betide vs patiently, than
to defile oure soules with wicked and su-
perstitious Idolatrie.

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to giue God thanks for, and by his grace
will be alwaies mindefull of hys greate
Graces and bountyes towardes mæ,
that hathe of his prouidence so aided and
assisted me in al this my pilgrimage, that
suche as had neuer seene mæ, nor knowne
me before, haue bene very beneficiall to-
wardes me, as if they had bene fathers
vnto me, or some speciall friendes. And
therefore I haue no cause to thinke my
selfe a straunger or pilgrime in those pla-
ces, whether the Lorde hymselfe hathe
brought me, and so prouided for me, that
he hath stirred me vp many friends and
wel willers, in places wher I do becom,

who

...like so well of me and my company, ...that they bothe visite manye times very ...courteously, and entertain me lesse friend... ...ly, when I resorte vnto them. The whi... ...che thyng was a speciall occasion that ...moued me to go to Antwarp: for I went ...not thither of any vnconstancy or flitting ...mynde, neyther came I backe ere I was ...welcome vppon any purpose to trouble ...the state of the common wealth with no... ...velties and innouations, or to helpe for... ...warde the tumultes that then were ray... ...sed and to make them worse. For I pro... ...test vnto youre Maiestie vppon myne othe, ...and will besides proue by euident testi... ...mony, that I was earnestly required by ...many mes letters and entreaties to come ...hyther Citie aboue foure moneths ere ...I came thither, and therfore if your ma... ...iestie haue conceiued anye sinister opin... ...ion of my comming thither, by meane of ...some false and vntrue reportes, I beseech ...your maiestie to remoue the same. For ...this is, and euer hathe beene, and shall ...be my minde and will, to serue and obey ...your maiestie, and especiallye to preach

the Gospell of peace. As for tumultes, sedition, rebellion, and discorde, I abhorre them from my hearte, and detest them worse than a tode, or present plague: neither was I ever of that minde, that any good coulde arise to the encrease and setting forwarde of the Gospell, by sedition and discorde: but that it was a great hinderaunce rather to manye weake consciences, and an vtter vndoing to the whole estate of the common weale, as I have alwaies thoughte and taughte bothe privately and openly, as often as opportunitie serued me thereto. Mary true it is, that I am at this present purposed to departe againe: for though the great good will and curtesie which the Citizens and others of this Countrey doe shewe me, as also the earneste zeale and affection they beare towardes mée, doeth ioye me marueloussly: yet notwithstanding seeing suche preparation on eche side of men for warr: and hearing nothing but the sound of armoure, and that there is nothyng in euerye mans mouthe, but horse

and

armoure, and Souldiours, shotte,
pellet, and preparation to besiege,
to batter holdes and castels, to make
ode and hauocke of all, to kill and slaye
all sides, I thoughte it better for mee
wante my deare friendes, than to bee
lled in thys sorte, and ouerwhelmed
th these tempestuous troubles.

Finallye he that is faultlesse and gilt-
lesse in his owne conscience, hath no neede
craue any pardon. And I take God
my iudge and recorde, that I haue pre-
mitted no part of my duty (as I trust)
at appertayned to me to shew towards
my Prince and Soueraigne. Neither
yll I at anye tyme when occasion shall
offered, be afraide or ashamed to shew
my face in youre presence, or beefore a-
nye whome it shall please youre Maie-
tie to appoint to enquire of my faythe
and conscience: bycause I sustayne
my selfe wyth assurannce of an vp-
ighte conscience: the whythe if it shall
anye pointes disagree from the deter-
minations of the late counsell of Trent,

or

or from the Romishe doctrine, I forre m
greatly thereof, sith they are aduersaries
to the doctrine of the Gospell: Neyther
resteth it in the power of man to be ab
to beleue euerye thyng, what hymself
willeth or listeth. For the spirite of Go
ingrafteth and imprinteth in our hearte
and mindes, whatsoeuer is requisite an
necessarye for vs to beleeue, whose ing
gestion I earnestlye withstoode abou
twentye monethes before I departed ou
of Spaine, when as by my pore worl
ly wisdome and pollicie, suche as it was
I foresawe long before what greate pe
rills bothe of life and goods hung ouer
my heade, if I should forsake the Pope
religion, and flee to Christes folde. Fo
as the Apostle warneth vs: Such as wyl
purelye and sincerely worshippe Christ
all their life, shal incurre the hatred and
displeasure of manye. Notwithstanding there is
a singular comfort remaining vnto those
that are faithfull in Jesu Christe, whiche
reuealeth their consciences, whē they are
assured, that these things happē not vnto
them throughe their owne deserte.

Nei

Neither is there anye man I thinke,
(vnto mightie prince) which in his own
rupte sense and iudgement would not
ghe to followe some pleasing and plau-
le religion, suche as shoulde fansie the
ople, and offende none. But forasmuch
it hathe so pleased Almightie God by
s diuine prouidence, to saue mankinde
d to preserue hym from euerlasting pe-
ll throughe Iesus Christe crucified, so
at they bee partakers of hys death and
ssion, to the ende they might bee lyke-
se partakers of hys resurrection: it re-
th not in the power of the elect, & those
at are adopted into the inheritaunce of
e euerlasting kyngdome, to suppresse
e force of the spirite, and to hinder hys
orke, or breake his purpose and course,
hich vseth his force and efficacy in their
indes that bee thus elected and chosen,
asmuche as calling and adoption of
od is franke and free, without respecte
fauour or desert of any: for God whom
will, doeth lighten, and whom he will
blindeth: and who is then able to re-
ste hym?

And

And doeth not youre highenesse thin
that your subiectes of the lowe countr
are hartily sorie and inwardely griev
to sée your Maiestie abhorre their reli
on, whiche is built of so sure and certa
a grounde, woulde they not be conten
with al their heartes to purchase your f
uoure and good will, wyth the losse of
that euer they be worthe, that it mygh
be lawfull for them wyth safe conscien
to serue God sincerely, according to hy
prescript worde. I suppose you it not
maruellous gricfe vnto them to want
their owne naturall Country, their p
rentes, children, and wiues, and to wan
der they wotte not whether, without an
certain place of abode & refuge, & to han
their life in hazard euery houre? Howbe
they are miserably tormẽted in their con
science, and do féele terrible threates
gods spirit, ý set before their eies ý tue
lasting torments prepared for them, tha
for fauor and pleasing of men, forsake th
knowne truth, or defile the seruice & ho
nour they owe vnto God, by interme
ling it wyth Idolatrie and superstition.

Where

herefore in moste humble manner, I
eche youre Maiestie (moste gracious
ince) to haue compassion vppon youre
e afflicted subiectes of the low coun-
y, whiche seeke to liue wyth a free con-
ience, who if they coulde bee perswaded
at the doctrine of the Romishe Church
ere pure and holy, or holsome for their
ules, I am very well perswaded, and
re affirme vnto youre Maiestie in their
halfe, they woulde neuer giue you, nor
y of your officers, any occasiõ at all to
e displeased wyth thẽ, much lesse haue a
ll to trouble and ouerthrow the estate
youre common wealth, by tumultes
d ciuile warres, the whiche notwyth-
anding are laide to oure chardge, and
at by the iuste iudgement of God.

But to conclude thys matter nowe at
e lengthe, and ceasse from troublyng
our Maiestty any longer with my long
each, I thinke, and am verily perswa-
, that if it myghte stande wyth youre
od pleasure to vndertake the hearyng
thys cause, you shoulde easilye
dge of it your selfe, that this holye and

godly

godly zeale of your subiectes is not onely
to be acquit and discharged of al punish-
ment, but rather worthye to be greatly
esteemed and highly commended. And if
you haue regarde to your owne honour
and kingly Maiestie (which as the Philo-
sophers teache, shoulde be farre from ty-
rannie) if you consider those moste excel-
lent giftes and graces of your Maiestie
moste royal heart, among the which your
clemencie, lenitie, and gentleneſſe, to
surpassing all the reſte: (whiche are ma-
ny times wanting in men of high estate,
and such as are placed in authoritie) you
oughte rather to employe the same to the
safegarde of all your Subiectes vniuer-
sallye, than to the hurte or destruction of
anye one. For consider, that you are not
to deale with brutishe and sauage beasts,
but with those, which by the handy worke
of almightie god, are made like vnto your
self in shape, are endued with naturall rea-
son, as youre selfe, and be euen as you,
Christians in profession and name, and
your very brethren in Christe, hauing the
same redemer and sauior that you haue,

beeyng

being endued with the selfe same spirite, and they professing obedience to the commaundements of God, as your maiestie doth, beyng also your naturall subiectes. and submitting themselues like true and dutifull subiects to your Maiesties lawes and ordinaunces, and haue not bin vnfaithfull at any time, or in any point hitherto, but seeme naturally to be enclined to all lowlinesse, loyaltie, sinceritie, simplicitie, truth, & curtesie, but especially to a singular kinde of obedience and dutifulnesse, whiche hath appeared so abundantly in them towards the magistrates and rulers, that they haue rather chosen to endaunger themselues, and to hazard all, and suffer greate extremitie, than to resiste your highnesse, or your highnesse officers. For it is euident, and to be proued, that wythin these .30. yeares, there haue bene executed for religion to the number of thirtye thousande and aboue, who in al their torments and anguishes, were neuer hearde to vtter any one word that sounded to sedition and tumult, or to the reuiling of any of their tormentors &

persecutors, but contrarywise did hartily forgiue them the wronges and iniuries they had done them, and praied most earnestly to almightie God, at the very laste instante of their life, for their conuersion and saluation.

Who then can bee so harde or stonyharted, as not to pitie these mē, and their cases? but weighe wyth youre selfe diligently, and consider further what they woulde haue, where aboutes they goe, and what they desire. Is it for the maintainaunce of anye heresies agaynste the worde of God and holy scripture? no forsoth; what is it then? forsoth a moste iuste quarrell that youre maiestie, who are placed of god, their supreame head & gouernour ouer thē, might haue the hearing, debating and determinatiō of their cause, the which thing, if you haue no conuenient leysure presently to do, by reason of youre Maiestics manifolde & waightie affaires: yet that it woulde please you to permitte them in the meane while to enioye the libertie of their consciences, the preaching of the Gospell, and exer-

The petition of those of the lovv countries.

cising

ding of true vertue and godlines, receiued by tradition from the Apostles and Bishops of the primitiue Churche, and that they might haue youre Maiesties protection & warrant for the same, for the better safetie & suretie in this case, & if it please your maiestie, further to enter in the search hereof, and to see howe great horrible abuses and superstitious ceremonies, the pope would intermedle wyth our religion: you shall easily perceyue how vnreasonable a matter it is. For it is very vnfitte and vnconuenient, that in the pure church of Christ, the most filthy abhominable rites and customs of worshipping their idolles & false gods, should be retained, which thing he laboreth earnestly to bring to passe.

And in the meane season, while the matter is referred & wholy reserued, till youre Maieskye maye conueniently haue the ordering therof, they of the religion, & the reformed Churche and congregation in the lowe Countries, protest, that they will do nothing in case of religion, to the offence of the consciences of

the other sorte, which either of ignorance or for feare of after clappes, sticke fast to their popish ceremonies, and have determined with themselues not to gainesaye nor withstande it: but will rather in way of charitie and brotherly loue, esteeme of them, as of their brethē, or deare friends, and praye vnto God for them continually, that hee woulde vouchsafe hereafter, when his good pleasure shall be, to lighten their heartes and vnderstandings with the light and shining beames of hys gospell. And they doe also greately mislike the bolde attempts of children, and foolish women, and other abiect persons, that haue presumed, contrary to the willes of the wiser sorte, of their owne heads without authoritie or commission to plucke downe and to breake Images that stoode in the Popish Churches, the which rashnesse and headinesse, they do in no wise allowe, but thinke it a matter very inconuenient, and farre vnmete for them to doe which desire to fauour and further common peace and tranquilitie among the people.

But

But perhaps some will obiect against me, that where as he mē of diuers religions, there cā in no case vnitie & cōcord be maintained. But this question is not proper to this time and place, but requireth some especial discourse at large, wherof I purpose godwilling to entreat, at some other conuenient leysure, & to dedicate it in like case to your Maiestie. And yet thus much wil I say by the way, y those men, which be of that opinion, do greate iniurie and wrong to Christian Princes, in derogating from them that wisedome, & worldly pollicie, which we may plainly se to be in the aduersaries of our religion. For who is ignorant, that the Turke both not onely permitte three seuerall sortes of religion in the Citie of Constantinople, but dothe seeke to maintaine them: and yet there is as greate diuersitie betwixte them as is betwixt chalke and cheese. For howe muche more you dothe the Turkes Alkoran differ from all other lawes? Or what affinitie & likenesse hathe either of these two with Christian religion, seeing that both these sectes do not

VVhether men of diuers religion maye be at peace one vvith another.

and abhorre Iesus Christe our redemer, high priest: notwithstanding it is a marvellous matter to consider what great loue, what peace, what amitie and frendshyp is among them in these common and ciuill affaires. How much more likelye is it then, that they which are partakers of one selfe redemer and sauior, the same Gospell, the very same spirit, & beliefe & profession, should liue and dwell together in amitie and concord, considering they differ not so muche in the grounded and chiefe articles of religio, as in the constitutions of man, the worship of dyuers false gods, & certain foolish and vayne superstitions and ceremonies.

The Pope giueth entertainmet to Iewes & Iewishe ceremonies

What should I need here to reherse, that the pope himselfe is not ashamed not only to entertayne in his owne Citie and country, the Iewes, who be the very professed enmies of Christ, to fauour them, to cherishe, to take them into his protection, but worthy is more thanckfull and honorable vnto al other, to appoynte certaine churches, streats and dwelling places apart for the Christians, in which

they

they may freely & without controlement or interruption of any, renue the olde ceremonies and sacrifices of the Mosaicall law, the which are wholy abrogated and disannulled, by the commyng of Messias & saviour Jesus Christ, by which exercises, who is there of so simple consideration, but hee maye easilye perceiue howe foule a spotte of impietie and ignominie it is to the blemishing of the name of Christe. For if those things be of any vertue and efficacie nowe in these daies: then was it in vaine that Christe toke thys flesshe vppon hym and came into thys worlde, and that his most comfortable and wholesome sacrifice, which he did vpon the aultar of his crosse, is to be esteemed, but of little price. O notable lying and blasphemy, O moste horrible mischiefe and villanye vnneth to be satisfied wyth all the most terrible torments and punishments, that mã can deuise or endure.

Wherefore, if thys holye man maye for hys priuate lustes sake, and onlye for hope of a little peltyng commoditye to bryng so hatefull and detestable

festable a kinde of religion into his coun-
tries and seignories, and into the societie
and felowshipp of Christian people. How
muche more reason is it, that youre Ma-
iestie shoulde embrace and receiue the
manner of religions within youre Ma-
iesties Realmes and dominions, whyche
haue some likenesse and agreement to-
ther, forasmuch as they do both acknow-
ledge and confesse al one redeemer and sa-
uiour of mankinde, differing in effect on-
ly herin, that the one sorte affirmeth that
we be freely and of meere grace and fa-
uoure reconciled to God the father, by
the redemption of oure Sauioure Jesus
Christ, without any respecte of oure me-
rites, or paimentes of money; the other
addeth to the perfecte and absolute woorke
of Christ, many other ceremonies and
circumstances of their owne good deedes
& merites. The which controuersie might
very easily by compounded betwixt the,
if it woulde please youre maiestie to in-
termedle in thys matter, and to vse that
authoritie which of right you may, for
whiche good woorke and enterprise al

conci-

reconciling these two Churches together that are at this iarre betwixte themselues, I am verily perswaded, would be moste profitable to your country and subiects, moste acceptable vnto God, most glorious to your highenesse, and shunde most in the continuaunce of your honour and renowme, to all the posteritie, that euer your Maiestie coulde or maye take in hande. The fame and memorie whereof shall for euer be recorded in the writings and remembrances of all men and the sound of your praises therefore moste resorte and ascende aboue the Skyes. By occasion whereof, your subiectes of the lowe countries, in all things most carefull to obtaine your Maiesties good liking and manifestinge so great a benefite bestowed by your highenesse vpon them, your poore soules will be more and more inflamed in hearte and minde to praye vnto God continually for your Maiesties most happy, prosperous and flourishing estate in abundaunce of honour and felicitie. But forasmuche as the heartes of kinges and princes be not in their owne power and willes, but

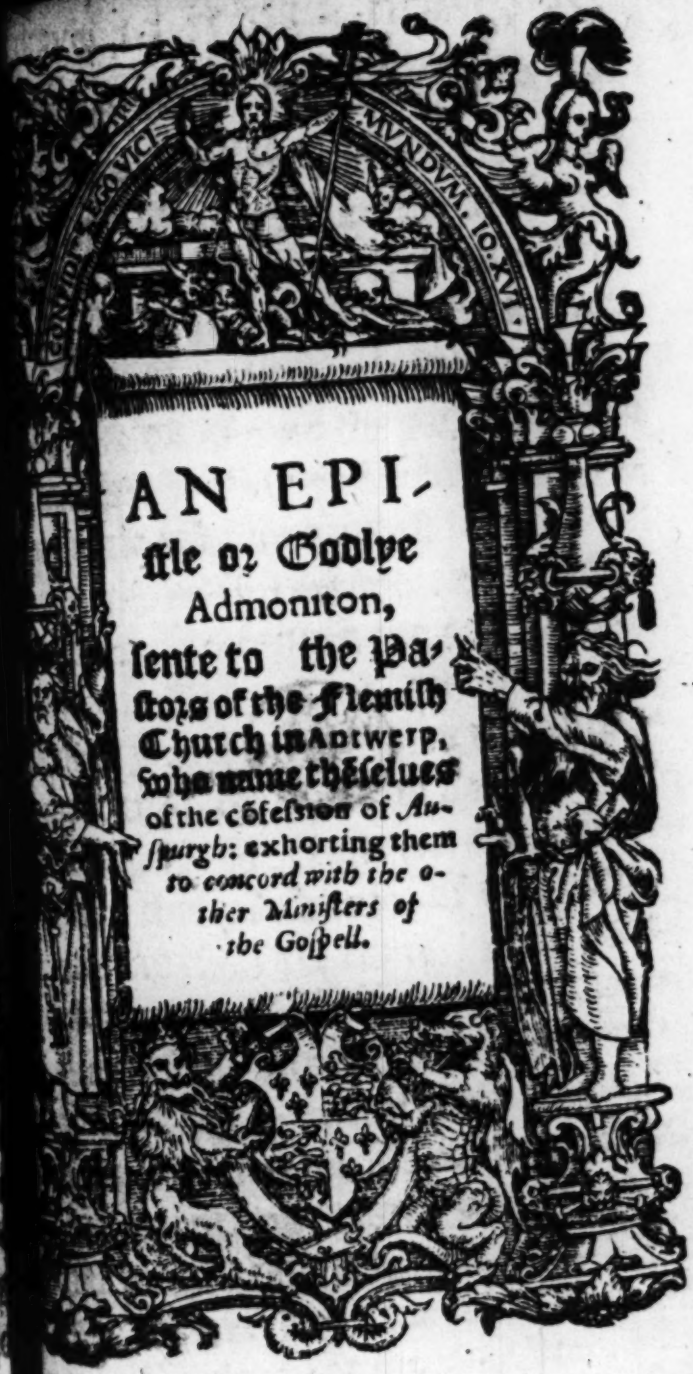
in the handes of God to dispose and turne
them as it seemeth best to his holye will
and pleasure, as well sayeth Salomon.
Omitting many other reasons wyth
which your Maiestie might be drawn to
haue compassion vpon your poore subiects
miserably oppressed & complayning them
selues most lamentably, I will conuert
and direct my selfe and my whole spirit
to Almightie God, our moste mercyfull
and gentle Father, in moste humble wise
beseechyng his fatherly goodnesse, that
he wouldye vouchesafe to loke vpon
moste myserable caytifes wyth hys mer-
cifull eies of compassion and pitie, not
vppon the offspring of our olde parent
Adam, but rather as vpon hys dearely be-
loued children engrafted and implanted
into the bodye and stocke of hys beloued
sonne Jesus Christ, through whose only
mediation, intercession, and benefite
oure heauenlye father putteth all our
offences oute of hys remembrance, by
the whyche wee haue prouoked his
wrathe and indignation against vs, by
the whych wee are dayly plagued, with

kynges and Princes, who ought moste carefullye and tenderlye to tender the weale of Christes Churche, forgetting their dueltye in that behalfe, doe offer the same to the spoile and rauine of moste deadlye enimmies and desperate cutte-throates; euen hym I saye, the father of oure Lorde Jesus Christe, I moste harttily and humbly beseeche to stirre vppe youre Maiesties mynde with some sharpe pricke and touche of hearte, to vndertake the hearing and debating of thys quarrell, that hée woulde inflame youre mynde wyth some feruent zeale and affection of hys holye Spirite, that youre Maiestye by meanes thereof beyng excited and prouoked to seeke the honoure, and glorye, and encrease of hys louinge Kyngdome, beseeching him in lyke maner, that hys holye Spirit abidyng alwayes and remaynyng wyth you, hée woulde graunte vnto youre Maiestye a moste happye and long lyfe vppon Earthe: And as hée hymselfe was raised vp from deathe moste gloriously, so likewise hée woulde exchange

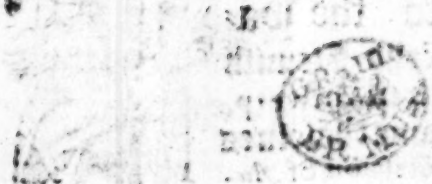
thys

this your mortall and corruptible b
with the fruition of his heauenly
ternall lyfe, and make you partaker
that euerlasting ioye and blessed
nesse which he hath prepared
for all those, which
with a sure
and an vnboubted faith
embrace hys holy
worde pro-
mises.





AN EPI-
ſtle or Godlye
Admoniton,
ſente to the Paſtors of the Flemiſh Church in Antwerp, ſwha name theſelues of the cõfeſsion of *Auſpurgh*: exhorting them to concord with the other Miniſters of the Goſpell.



A prayer to Iesus Christe, for peace and vnitie in the Churche.



O Soueraigne Lorde, who being the eternall worde and true God with God thy father, didst take our nature to vnite in forme of man the poore children of Adam, lost by their infidelitie, distrust and peruerse opinion against their Creator: and also by thy meane and remedy, hast eftsoons restablished the confederation betweene God and vs, appeasing the same most painfully in the mortall martyrdom of thy most innocent body bleding on the crosse for the expiation of our sins: I beseech thee (O Sauior of the world) that euen as thou art come to cõsumate and confirme our recõciliation, thou wouldst also recõcile our harts, knit our wils, and send thy spirite of truth amongst vs, to the end, that we all concurring in one iudgement and opinion, may remember that we are called to be members of one body, wherof Lord, we acknowledge thee to be the chief and supreme head, and so

so detesting in ciuill partialities, we ma
be of one opinion, agrée in one mind, a
vse one mutuall and charitable direc
touching the matter of our religion.
Thou hast left vnto vs (O Lord) the cel
bration of thy holy supper, as a memo
of our communion and spirituall uni
with thée, and also to instruct vs in suc
lawes of charitie, as ought to be of fam
liar conuersation amongst vs all. And y
we (such is the nature of our fragilitie
condition of our vnworthinesse) as we a
buse the excellēt benefit of that most hig
fauour, séeing that in place to tye and c
ioyne our selues with thée, we doe more e
strange vs from thée, and that by reaso
our quarrells and questions of contenti
In place to cōsider that we are one body
one church, and one bread made of sundr
graines, we shewe our selues proud, an
giue sundry proues of our ambitiō in sé
king to establishe a speciall estimation o
our peculiar & priuate opinyons: in han
ling very often thy presence in thy holy
supper by subtill disputation, we become
farre from thy true and liuely presence: t

con

tending whether the sinners and dis-
shall may cõmunicate thy bodye, we
ke our selues sinners, & incapable to
ceyue and enioy thy benefites: lastly,
in effecte, oh Lorde, our zeale is so
dicrete, that in stryuing to entertaine
e puritie of the doctrine of fayth, we
ake the league & law of charitie, yea,
d in persecuting with rebuke such as
e accoũt to be heretikes in the doctrine
fayth: our malice, with want of dis-
tiõ makes vs seeme transnatured into
retikes of charitie, corrupting ẏ mea-
s of cõmunication & brotherly vnitie.
I beseech thee therfore (oh son of God)
thy gracious pitie fal vpon vs, and so
ẽ the eies of our vnderstanding, as we
ay discerne ẏ true fruite of thy holy in-
tution & ordinance, take from amõgst
all sectes & varieties of opinions, and
duce vs at last to ẏ obediẽce of thy ho-
& only worde: reueale vnto vs thy ho-
spirite with this priuiledge of grace, ẏ
ẏ his vertue he may drawe vs all into
e corporation and bodie, whereof thou
(O Lord) mayst be heade, and lette him

breath into vs strēgth and power to per
seuer in workes of true Iustice, innocē
cie and holynesse, during our course
this tragicall and miserable pilgrimage
and in the ende, let (we beseeche the) th
same holy spirite translate vs into the
ternall life, (purchased to our vses by th
sacrifice and oblation of thy most pret
ous death) wherein thou raignest now
gloriously with the father and holye
Ghost, and there shalt remaine
infinitely. A-
men.

To my moſt dearely beloued in our Lord Ieſus Chriſt, the onely redeemer and aduocate of men

Gardes the beauenlye Father, my brother Miniſters and Paſtours in the Churche of Antwarpe, naming themſelues of the Church of *Antwarpe*, Grace and peace from God and hys ſonne Ieſu Chriſte, to the ende, that by the bonde of his holy ſpirite, vve may all be knit in the vnitie and Confeſsion of the Goſpell of Chriſt.

AT my firſt comming to this towne of *Antwarpe* (right honourable in Chriſt) and that at the requeſt of certain the Faythfull there, I founde cauſe of ſingular comforte in the vewe of the wonderfull worke rayſed vppe by the Lorde, by meane of his ſeruaunte, and that in ſo ſhorte tyme, as ſauing to ſuch as haue aſſiſted it, it maye ſeeme no leſſe impoſſible than incredible. For wée wonder in certayne Trées and fruits, who ſomtimes yéeld encreaſe aboue cuſtome, or againſt ỹ cõmon courſe of Nature, when as the Lorde were of

purpose to relene and restore some cou
trie afflicted with hunger: what may
say of these spirituall plantes which
father of mercy so sodenly and agay
all hope of man, hath set and planted
these Low countries, & specially in th
citie of *Antwerpe*? Truly we are bou
to acknowledge it as a worke of stra
marueil of our God, and to say with
prophet, this incredible increase hath
made by the Lord, whō we find wort
of admiration in our eyes: it is ther
hande of God which hath reuealed
vertue: it is the right hand of God
hath exalted vs: it is the right hand
God that hath manifested his power,
shall not die at all, but we shall liue
declare the doings of the Lorde: wher
as I entred more deepely into the vie
and consideration of these things, so
thought it also an office and dutie in
to crie with the sayd Prophet: Con
Lord, and aduaunce the worke thou
begon in vs: build vp again the wal
of thy holy temple: restore the ruines
thy heauenly *Ierusalem*, to the ende

Kings and Princes of the earth may
me to doe thée homage and offer pre-
ntes: gather togither againe O God,
e dispersed of *Israel*.

This was the cause wherein I reioy-
d for certayne dayes with glad conti-
nance, till vpon further viewe of the
atters of estate within the Citie, I
unde occasion to mixe some sorrowe
th this my ioye, as séeing on euerye
e with what diligence Satan labou-
d to hynder the aduauncement of this
hurch, not onely by meanes of open
mies, but also by the indiscretion and
nt of regarde in such as name them-
lues maister Masons in the house of
od: for such as feared God and wished
publication of his glorie, cryed oute
d exclamed that the chaire of truth
as become the chaire of dissention, ser-
ing no more as a Pulpit to preach Je-
s Christ, the appeaser of troubled cõsci-
ces, to pronoũce an vnity, a brotherly
arity, nay ỹ mortificatiõ of ỹ old Adam
th the wicked motiõs of cõcupiscence,
t rather it was vsed as a place of inue-

In the Pulpit ought not be preched other vvords thā of God, to knovv and serue Christ

ctiues, & iniuries, with wordes of malice tending to a mutual hate of one towardes another, & dissention of doctrine, wherein vpon inquirie of such fault, with the circumstance & authors of the same, I finde your side not leaste guiltye, as being such amongest you, who in open assemblye, with words and libels of malice, are not ashamed to call the other Ministers of the Gospel, Heretikes, Sacramentaries, rebels against the state, and people unworthie of place in the common wealth, with other wordes improper and unfitte for the maiestie of such a place, which is consecrated purposely to teach the word and will of our God.

Nowe (brethren) if such or such lyke matter of reproche should be pronounced in the Pulpit, of certain Monks or monstrous Friers, the very organs of the *Romane* Antichriste, sent of their suppostes to trouble the Church of Christ, to darke his glory, and resist the aduancement of his kingdome, we woulde endure them with pacience, as knowing well inough ỳ such sorte of Prophetes be the disciples

of

Balaam, who sell their toungs to curse the people of God, yea somtimes against the sense of their proper conscience: wee assure our selues that the mouth of suche hypocrites cannot bring forth other than bodes of infection and full of taste of all ill: for they as they are painted sepulchres, so canne they not vomit vp other matter than such as is couertly couched within, that is to say, all infection and filthinesse. And we are most certaine, that those kinde of people addicted to Baall and contentment of their belly, seeing the fall of their Parmit by little and little, will enforce themselues to exclayme against them that discouer their abuses, hypocrisies, and villainous trumperies: wee beleeue also that such supporters of Sathan, who from the beginning hath bene the Author of dissention, a louer of murther (with desire of effusion of blud) will labor in the imitation of their father and maister, and that (vnder the pretence of the Gospell) they will proclaime sedition & trouble, and as the Prophet sayth, vomit furious matter against suche as

Description of the false Propheres and preachers of the Papistes.

stuffe not their bellies according to their fancies and fashions of custom: Of such sorte of raylers we receyue no greate care, seeing we are not ignorannt wyth what iudgement and punishment, God will visite them though he bee long: for they be of that sorte of whome the Apostle *Iude* speaketh in hys Epistle Catholicke. as vpon whom euill shall happen, for they followe the traine of *Cain*: they abandon thē selues into the erroꝛ of the hyer of *Balaam*, they shall perishe according to the contradiction of *Core*: they are spottes at the Banket of the charitable and Faithfull, feeding themselues without feare: they are clouds without water, caried away with euery winde: trees whose fruite is rotten, and of no commoditie, pulled vp by the rootes, and already dead: they be raging waues of the sea, giuing vp their villanies: errant starres for whome is prepared the shadowes of the euerlasting darkenesse: they are murmurers, quarrellers, walking according to their couetousnesse, their mouthes pronouncing woꝛdes of

Reade the Epistle of S. Iudas the Apostle.

bene-

...rous substaunce, and louing men ...y for their profite: they incense di... ...ons, and are people of sensualitie, ...parting nothing with the spirit: they ...e the very painter and portrait which ...e Apostle speaketh of in suche sorte of ...eachers. And therfore we doe esteme ...them as they deserue, not fearing any ...me they can doe to the troupe or fe... ...ship elecie of God, for they discouer ...fficientlye their poyson and the leuen ...the Pharisays.

But touching you (deare and honou... ...ble brethren) one worde proceeding ...m your mouth, pearceth the heart, ...d giueth vs cause of singular sorowe, ...th feare least the same stirre vp slaun... ...r to the flocke of Jesus Christ: And ...be to him that shall be the cause of ...h slaunder agaynst one of the least, ...were better that such a one had fastned ...his necke a great Millstone, and caste ...to the bottome of the sea, than to be ...ffered to offend & put dissention in the ...urch, which the Lord begins to norish ...this town, and who now being in hir

cradle,

cradle, is in more necessity to be fed with the true word of God, releued in hir afflictions, & comforted in hir persecutions, than to be disquieted with subtill and curious questions, diuisions and debates vpon the matter of our confession: wherein as we both feele and see the wonderfull benefits which the Lord hath layde both vpon you and vs, hauing drawne vs out of the miserable quagmier and marish of superstition and idolatrie amongest the Papistes, so let vs wish (that as true ministers of God) we may employ our selues with one accorde to set forth the glorie of him, who of prisoners of darknesse, hath made vs happie members of his most cleare light. If there be anye thing which you iudge not well vnderstanded of vs, were it not better to come to conference with vs, or vse brotherly admonition and conference, than to exclayme in the Pulpitte, and fill the Bookesellers shoppes with Inuectiues and Apologies of spite? were it not better (with inuocation of the name of the Lorde) to compounde and order quietly the affaires of the

A meane to accorde questions concerning the doctrine.

auancement of his glorie, than to
warre against our selues with the
of the pen, whose woundes are farre
daungerous and incurable, thã the
ings eyther of the bowe or Crosse: bicause the one offendes but the
ye and flesh, and the other pearceth
deepely and bloudily the renoume of
person, which euerye one holdeth in
more deare and precious than eyther golde or siluer, with all the riches in
worlde.

vVarre of learned mẽ most slaunderous.

Alas miserable and wretched that wée
what condemnation, what iudgemẽt
we heape vppon our heades when
preach to the Souldiers to lay awaye
armes, and forbeare to offend commonwealthes, and we, euen we our selues do carie in our Inkhornes weapons
sharpe, with arrowes of poyson to
under vpon such as doe not offer themselues wholy to our aduise and opinions,
refuse to hazarde their fayth in the
erpretations which we make of Gods
nde?

Thys arrogant ouerweening is the
cause

VVhereof it cõmeth, that the audience in the reformed church to be deformed in liuing.

cause why the Lorde suffereth that the fruite of our preachings is eyther none at all, or at least of so little effecte, that our Audience in their life and conuersation, doe declare what slender knowledge and feare of GOD they learne by our exhortations. God suffereth also to fall vpon vs Inquisitours and persecutors in the very same sorte, that we presume to be the Censors of the fayth of others. And bycause we will rule all the worlde by the touche of the Sentence and aduise of this or that man, the Lorde incenseth the verye children themselues to call vs Parciall Sectatoures, and Admiratours of the opinions of menne, namyng some Martinistes, some Caluinistes, some Ozeandrines, some Melanchonistes, and some Brentiens, with dyuers other lyke names, and that with good righte: bycause we haue not our eyes fixed on the onelye aduauncement of the glorye of Iesus Christe and his Church, whiche is Catholike and vniuersall: But euery one will deale aparte, euery one entyce

and

his waive his audience aparte, euerye one maintayne the renoume of his institutour, and that whych woꝛse is, euery one as supꝛeme Iudge, giues sentẽce & condemnation without appeale against others.

Of thys miserable cause it commeth to passe, that this Churche being at this day deliuered from the insupportable inquisition and tyꝛannie of the Papists, and that by the grace of GOD, and gwdnesse of our King and Soueraigne Magistrate, we haue notwithstanding amongest our selues supꝛeme inquisitoꝛs, who with an arrogantie aboue the Phariseys, call the other dogs, and woꝛldlings, not considering belike, (such is their arrogantie) that this woꝛd woꝛldling, oꝛ of the woꝛlde, signifieth a diuision and partition from the bodye of Chꝛiste, accoꝛding to that he himselfe doth saye, that the woꝛlde is his enimie, and that he wil not pꝛay foꝛ it: All which condemnation is foũded vpon that that the woꝛldlings (as they call them) wyll not conforme themselues to the administra-

minister̃ation of the Sacraments in the
fashion, nor giue ouer themselues to i
maginations and questions of subtiltie
but are contented in the simplicitie o
the worde of God, with direction of th
holye Spirite to instruct their consci
ences.

Other there bee who of their Confes
sions, Catechismes, Commentaries, an
traditions, make as it were a fifth gospel
giuing no lesse authoritie to their parti
cular interpretations, than if they wer
of the Articles of Fayth, not refusing to
call al thē Heretikes, who point by poyn
doe not folow̄ their imaginations, which
although were good and substantiall to e
difie, yet are they none other than th
breath of men, and therefore vnworthi
of comparison with the eternall worde.

These things (Brethren) with the cō
sideration of thē moning no small sorow
in my minde, foreseeing (as it were) th
breach which Satan might make in th
house & troupe of God by such a meane
procured me to attempt familiarly one o
your brethren and companions in the
worke

wke of God, who as he seemed of some
perintendence and authoritie amongest
en, so I imparted with him the greate M. Yllyrye
nder growing to the Churches ther-
bout, and else where, by such differences
d dissentions manifestly published, not
ely by bookes of infamie, but also in in-
rious inuectiues, in open assemblies,
home I requested in the name of the
Lorde, to exhort his companions to fo-
beare their further proceedings in suche
t, with discontinuaunce of their slaun-
rous order of dooings, altogither vn-
worthie of the ministerie of Christ.

Hys aunswere hereunto argued hys
fficient forwardenesse, complayning al-
it against others, and saying that the
best meane for accorde, were to bring in
disputation, and to handle chiefly the que-
tion vpon the Lordes Supper, vpon the
vers and sundrie construction whereof,
mong both the disorder and dissention:
saydthere was slender hope of present
corde this waye, if both the one and o-
er would not disclaime their stoute &
straunge order in proponing their opini-

ons

ons and interpretations: For (sayde I) if they obserue no more modesty in their wordes, than they haue vsed temperance in their bookes and writyngs, neyther can the cause be determined, nor the error reduced: for whiche respecte Iacoūt it not out of purpose to take a confession of Fayth, and imparte with the people those Articles wherein we all agrée, leauing the reste that maye bring likelyhoode of dissention, or slaunder to the Church.

Herein he séemed to approue my aduise, with persuasion that to take the Confession of *Ausburge* were most necessarye to enforce this accorde, sublisning suche Articles, as with good conscience we myghte receyue, and interprete the other according to our vnderstanding, which we haue already done with meaning to bring them to light to the edification of the Church, to the ende euery one maye sée that the controuersie is not so great as is giuē out to the people, who being both troubled and amazed with such diuersities, knoweth not

what

wrong path to tread, hearing some preach that Christe is here, and other saye he is there, but here: The church of Christ is not but the one, but ours is the righte Churche: wee are of *Paule*, and they be of *Cephas*, and others of *Apollo*. Alas are we baptised either in the name of *Paule*; *Iohn* or *Martin*? Is not only Jesus Christ our Redeemer? Is it not in hys name that we are baptised and brought into the Church? Is not he the soueraine Doctor, graduated not at *Paru*, but in *Paradyse*, whome our Heauenly father hath ordayned for our chief schoolemaister wyth expresse commaundement to heare hym? Why then do we seeke so many maisters and forgers of doctrine? To conclude. I desired the said minister to abstaine from iniurious inuectiues and words of quarrell in bookes, with exhortation to his companions to modestie and seemely temperance in their preachings: also to perswade the people to faith, mortification and brotherly charitie: which albeit, they haue not obserued, but rather in the contrary haue bred words of slaunder in the

very Pulpit, teaching by that meanes their audience to imitate their disorders: And whiche woorse is, you other my brethren, euen of late haue caused to be imprinted certain Libels wherin you haue reuersed the names of persons, and by conuersion and change of letters haue moste iniuriously hãbled a certain minister of the gospel, calling him a brand of hel, or such like name of reproch, a sutletie far vnworthy your vocatiõ. If these matters continue I fear me (good brethren) that ẏ iudgemẽt of god wil thunder vpon our heades, whẽ (beleue me) the liuing god wil know how & where to find vs, though we be vnder ẏ protection of great princes, for the Lorde wil not leaue vnpunished such insolencies and miscakings of his deare Church, the whiche he hath bought with his bloud & deliuered from the tiranny of Antichrist, so now such men would ef sones raigne and ouer-rule hir, vnder coloure of pietie and instruction of certain persons, whom the Lord hath stirred vp to minister and serue in his temple. And to speake more cléerly in this matter, know ye (good bre-

thren)

seen) that touching *Martin Luther*, *Philip Melancthon*, with other like mē, we esteme thē true seruants of god, to whom as the holy spirit hath plentifully imparted his gifts & graces, so haue they labored with an earnest care bothe to weede vp ỹ abuses crept into our Christian religion, & also to manifest the truth of the Gospell of Christe: albeit we must & do acknowlege thē to be no more than men, & so by consequēce subiect to be ignorāt in many thinges: for so god vseth to bestow his gifts & graces vpon mē, as the condition of their ignorant nature may shew ỹ they bee not gods vpon earth. Besides that, it hapneth many times, that the seruants of God do obserue a certain special wisedom, as not willing to reuecale al they do vnderstand, fearing their audience not to be as yet capable of such doctrin, the same happening euen to saint Peter the Apostle of Christ, who albeeit hadde receyued visyblye the holye Spirite, yet hee esteemed the time not yet conuenient to manifeste to the Iewes the abolition of the Lawe, fearing leaste by such a mean the preaching

The authoritie of Luther and other Doctours of the Gospel.

The wisedome of S. Peter.

of the Gospell shoulde be brought in hatred, and the publication of the same hindered. On the contrary, Saincte Paule was of opinion, that in a matter of so great importance ought to bee no dreade of daunger, but to make open and publyke manifestation of the lybertye, whiche the Lorde hadde brought vnto hys Churche. In lyke sorte wee haue reason to presume, that these good seruants of GOD, *Luther* and *Melancthon*, seeing the greate resystaunce of the worlde agaynste the preachyng of the pure doctryne, and the abolition of the Papistes abuses, iudged it an acte of wisedome to giue a little place to suche furie of the tyme, and to gaine the heartes of the people gently, not to alienate them vntimely by the teaching of the true doctrine of the Sacramentes, expecting from daye to daye more proper and fitte occasion to restore and bring in wholy the true exercise and vnderstanding of the holye ceremonies, wherin we may be confirmed by the proceedings and degrees of the doctrine whiche wee doe see in the bookes of

The zeale of S. Paule.

Galath. 2.

Reade the Epistles of Melancthō to Luther, but chiefly the second.

the

the said holy men. For who can deny that *Martine Luther* was ignorannte in manye things at his beginning to preach, which the Lorde reuealed vnto hym after, affirmyng in the wordes of hys owne mouth, that GOD hadde sente him, not so muche to edifye and reestablishe the Churche of Christe, as to ruinate and better the kingdome of Antichrist, wherin he founde daily such change of abuses vnworthy to be supported in the Christiã Religion, that in the ende hée protested that the Masse deserued to be abolished, whiche *Melancthon* in the ende of the confession of *Ausburge*, maintained contrarilye, professing the Masse to bée yet retayned in their Churches. All this notwithstandyng, you (my brethren) of thys tyme, will not as farre as I fynde, agrée that the Masse is yet retayned in youre churches, no not in the sorte that the confession of *Ausburge* propoundeth it: The wordes of *Melancthon* bée these: *Falsò accusantur ecclesiæ nostræ, quòd Missam abolerent: Retinetur enim Missa apud nos, & summa reuerentia celebratur, seruantur et usitatæ*

Reade the beginning of Sleidans historie.

niæ fere omnes, preterquam quod latinis cantionibus admiscentur alicubi Germanicæ, quæ additæ sunt ad docendum populū, that is to say: Our Churches be falsly accused in that they abolishe the Masse, for the Masse is reteyned with vs, and is celebrated with great reuerence, with an vse & obseruatiō of almost al the accustomed ceremonies, sauing that in some places there be certain Canticles in the Dutche, intermedled with those that are sōg in the Latine, and that to teach the people.

What supper the Protestants had in the beginning.

Sée (brethren) howe you would not allowe so goodly a reformation of Masse, being assured that suche institution is the true heape of vanities inuented by men, and tending to the prophanation and abolition of the holy Supper of the Lorde: but if others in the verye tyme of *Luther* and *Melanchon*, haue bene moued with the spirit of God, and with a zeale of S. Paule haue resisted such simulation (wel affected notwithstanding to the glorie of God) proueth it therfore in vs any duety of obseruation of suche Ceremonies, hauing regard only to the authoritie of the

ter? God defende. No, let Peter remaine still as Peter, and Martine as Martine, that is to saye, as a man that may fayle, and let the spirite of God be encreased by the organs and instrumentes whyche hee shall stirre vp to manifest the truth of his gospell, whether he be Paul or *Zwinglius*, or *Oecolampadius*, or anye other of lesse authoritie than they. And for oure partes, suche organs and instruments of God, let vs receiue, honour, and haue in singular respecte, without perswasion or belief that they be innocēt, or that they can not erre, or that they bee not ignorante of some things. Let vs beleeue, that from day to daye our Lorde will stirre vp such lyke organs and instruments to aduance hys glorie, and to augment the lighte of hys holy Truth, if our own vnthankfulnesse be not a barre to such liberality begon by our GOD.

Beesides (brethren) I consider the lamentable tyme, wherein those holy men dide lyue, as beeyng employed rather to purge and clense the filthinesse of Papistrye, than to study or consider of the

introduction of the pure Truthe; they were rather vsed in the resistaunce of the furye of Antichriste and hys supposts, to flee from one coaste to an other, to make Apologies and defences, to answere the falsehoodes that were laide vpon them by dyuers, and to dispute wyth the Monkes of their Purgatorie and Bulles, than that they hadde leysure and quiet libertie to searche by meditation the truth of the Christian doctrine manifested in the diuine worde. By which occasion it came to passe, that their writings were stuffed wyth so many opprobrious and spitefull wordes vnworthy of the true seruauntes of God, and perfect pronouncers of the Gospel of peace, whiche not withstanding as we suppose such infirmities, as hauing regarde to so wicked a time: So now that god hath sent vs so many beames of his light, let vs leaue to lide and remaine so blind, as in times passe, when we hadde but a glimmering, as it were by suddaine lightning.

My meaning (deare brethren) in all this discourse, hath not ben to other purpose than

ſhun to declare the ſmal occaſion we haue
aſwell one as another, to make Gods or
(to ſay more truly) idols of our doctours,
and for their occaſions to maintaine par-
tialities, diſſentions and debates vppon
the matter of our doctrine, to the greate
ſlander of the poore and weake conſcien-
ces, and notable hinderaunce of the pro-
pagation of the churche: wherein if the
Corinthians haue beene rebuked bycauſe
they made Partialities to maintaine the
renoume of Saint Paule, the choſen ves-
ſell of GOD, Apoſtle of Jeſus Chriſt,
ſeruour of the Gentiles, and to ſpeake in
one word, a man indued wyth moſte ſin-
gular and excellent giftes, how may God
laye it againſte vs, who contende, quar-
rell, make continuall warre, and (as a
man woulde ſaye) deuoure one another
as Dogs and Cattes, breaking alwaies
the bonde of charitie, which Jeſus Chriſt
hath lefte of ſuche eſtimation.

When the Lorde woulde marke hys
diſciples and children of hys father, he
called them not to folowe the confeſſion
of Auſtyne, nor the Catechiſme of Mar-
tine,

The marke of the Christians. Ioh. 13.

time or of *Iohn*, but he saith: In this men shal know you are my disciples, if ye love one another: Alas most blind and miserable that we are, whilest wee dispute of the true and false interpretation of the words of the Sacrament of vnitie, wee breake the verye vnitie it selfe: in contendyng whether the wicked, infidel, and vnworthy receiue as well the bodye of Christe in the Supper, as the children of GOD wee robbe our selues of the very Christe and make oure selues of the number of them that receiue him not at all: in searchyng whether Christe come in flesh, in Spirite, or in Sacramente, wee doe deprive oure selues of the true communion of Christe: for he that hateth his brother Christe dwelleth not in him: in sifting curiously whether the body of Christe be geuen to vs in the bread, vnder the bread or with the bread, wee cut our selues off frō the true body of Christ, and make vs members of Sathan, the father of dissentions, quarells, contentions and debates. And for my opinion vpon the matter of the holy Supper, I wyll say in fewe

wordes

wordes (good brethren) what I vnderstād, leaning to euery one his libertie to folow that which God shall teache hym. We know right wel, that the meaning of our Redeemer Iesus cōming into this world, was to manifest to men the good wyll of his heauenly Father towards them: and how his diuine Maiestye had prouided to remedy the fault, transgression, and disobedience of the first Adam, by the innocēcie, most pure iustice, and obedience satisfactory of the second and heauenly Adam. And that men might bee deliuered of the ire and iudgement of God, putting themselues vnder the wings and couerture of his Soueraigne and eternall Sacrificatour. And forasmuch as the diuine worde doth shew vnto vs the malediction of mē and transgression agaynste the wyll of GOD, by wordes taken of oure corporall nouriture, saying, that as man hathe taken the fruite of a tree forbidden hym by hys Creatoure, and that by meane of the same eating, hee hath made himselfe enemy of the Lorde: In like maner Iesus Christe our Redeemer declareth to vs

Doctrine of the holy Supper of Christe.

The summe of the Doctrine of Christe.

ys by similitude of eating and drinkin
the Reconciliation towardes GOD
that hys obedience hath brought vs, as
hée would clearely say, that Man hauy
eaten of a forbidden Fruite, hathe pu
chased malediction, whereas in eatin
nowe of a fruite giuen hym by the han
of GOD, hée hathe wonne benediction

Christe is the Fruite of the Tree of life.

The fruite and Trée of life whyche w
oughte to eate, is euen verye hée whyc
bringeth vs suche happye newes, wh
with his vertue & power vnspeakable, i
so tyed and ioyned with vs by the mean
of Faithe and bonde of hys holye spirit
that he maintaineth our soules in spiritu
all and Heauenly life, euen as the brea
and wine nourisheth ourre bodies in ce
porall lyfe.

Vsyng this similitude the Lord sayet
in the sixth of Sainct John, that hée hym
selfe is the breade of lyfe, and gyuin
life, which is descended from heauen, an
that who eateth of this breade shall liu
eternallye: That is to say, he shal escap
the Curse procured by eating of the frui
defended. He saith also that his flesh is t
true

meat, and hys bloud the true drink: he that eateth hys flesh, and drinketh hys bloude, dwelleth in Christe, and Christ in hym, who is our seconde and heauenlye Adam, within whose bodye is necessary that wee bee incorporated, that he incorporate hymselfe in vs, to ende that wee maye bee able to appeare before GOD, couered wyth the mantell of hys moste innocente fleshe ful of all Justice.

The true vnderstanding of the vvordes of Christe. Iohn.6.

And bycause our nature is moste dull and farre from the true vnderstandyng of these misteries, oure Redeemer Jesus not only content to propounde vnto vs the coniunction which wee ought to haue with hym, by these similitudes and comparisons of eating and drinking, but also hath sought to shewe vs by some visible ceremonie, the very same thing that hee had taught vs by worde, to the end that not onely our eares might receiue the instruction of hys preaching, but also oure eyes fede of some visible representation of that whyche we ought to be in Christ, and Christe in vs, that is to say, that wee

Cause of the celebration and institution of the Supper

bee

be members of him, nourished wyth h
proper vertue, and that hée hemselfe
oure foode. To this ende (I beléeue) th
our soueraigne doctor Iesus Christ, aft
he had supped with his Disciples, and c
lebrated the ceremonie of the Paschal la
according to the law, to shew vnto ỹ pe
ple and all the Churche to come, a liue
representation of the coniunction whic
hée toke with his membres by meane
the sacrifice of his death, resurrection a
glorification: He toke bread, and haui
giuen thanks to God his father, he brak
it, and distributed it to his Disciples, sa
ing: Take, eate, this is my body which
deliuered for you: And after he toke th
cuppe and saide: This is the cuppe of th
new Testament, take and drink you al
ẏ do this in memorie of mée: that is a
much as if he shoulde say, to the end yo
vnderstand what I am to you, wha
remedy I bring vnto you, what coniu
ction it is necessary you haue wyth mé
and I wyth you: knowe yée that I a
bread broke, offered, ẏ sacrifised for the sa
tisfaction of your sins, which bread as

Interpreta tion of the vvordes of Christe in the Supper.

my selfe, so it is needful ỳ it be in you,
o giue you heauenly nouriture euen as
material bread giues you corporal re-
. And touching the Cup, vnderstande
, that the same doth shew you the new
stament and confederation whiche I
ake with you, the whych Testament
be ratified with my bloud, and do this
memory of me: that is to say, when you
ll breake the bread, as I doe, haue re-
mbraunce that you certifie and assure
r selues that you bée mine, and I am
res, yea youres in suche sorte, as the
ade is youres whiche you breake, eate,
digeste, and the Wine whiche giueth
nouriture.

Nowe (brethren) I beséeche you in
name of our redéemer Iesus, consider
thout affection, if the interpretation of
s hole Ceremonie and of these words
true or not: If it bée true, to what pur-
e doe we searche so many questions, so
nye subtilties, so manye vbiquities,
h other like inuentions to entertayne
worlde in blyndenesse: To what pur-
e doe we trouble the people with dis-

ble

ble ceremonies, with perſwasion that
ỹ mean they may receiue Jeſus Chriſt
We leaue behind vs, alas and (as it we
altogither buried, the doctrine of penan
Juſtification, regeneration, Sanctifica
on, mortification of the olde Adam, a
charitie of one to an other, thinges m
important and neceſſary, and in the me
while we employ and beſtowe our ſelu
and tyme in the interpretation of certa
ceremonies, without the which, god is
power to shewe vs that whiche they d
teache vs. We know alſo that many h
ly mē be deceaſſed very deuoutly, haun
receyued Chriſte, wythout receiuing t
eternall ſignes and viſible Elements
the ſupper. And to what end wold it ſeru
me to eate all the bread whych is in A
maine, giuen by the handes of the Min
ſters wyth the wordes of the Supper
Chriſt, if I haue not experienced my t
nuing, if I haue not taſted my regener
tion, if I be not certified that God hath
reconciled me with him, and receiued m
to hys mercy, and that by ſuche feeling
taſte I doe not aſſure my ſelfe to haue r
ceiue

The Spirit of God is not lincked to outvvarde ceremonies.

The receiuing of the ſacraments ſerue nothing to ſuche as vvil not receiue Chriſte.

ned Christ?

This is the doctrine, this (say I) is the ching whiche we ought to preache repeach, repeate, and remember al- yes to the people, restore to the nes of the ignorant, and propounde those that come to learne of vs, not by subtilties of the right hande of God, quities, and such like imaginations. ys is a thing verye miserable in oure me, that those which speake of the com- nication of Jesus Christ, be such as st proue such a cõmunication in them- nes, a thing to be seene by their wy- gs: for they speake of Jesus Chryste, ther shut within an armorie, or enclo- in past within bread, vnder the bread, with the breade, or from vs by xiiij. or thousand iourneys, as though the true emple of Jesus Christe, is any other ng than the heart of a faythfull man, he that sercheth it without, shal both e his paines and remaine frustrate of hope.

Let vs speake (my brethren) of Jesus hrist and his communication, as peo-

ple proving and feeling in our selue
what is to be nourished in our consci
ences and soules, with the presence & ver
tue of ỹ same, otherwise to what vse w
serue vs our subtill interpretations an
particular declarations which we brin
forth? In the ende, the worlde is not s
blynd, but they can and will understan
and finde, that we are rather ledde by
spirite of stomacke, than of the true zeal
of Gods glory, in the end euery one wi
see that those preachers searche no othe
thing than to maintaine themselues i
the friendshyp of the worlde.

The vnderstãding of the vvordes of the holy supper.

But nowe to returne to the confir
mation of the interpretation that we
haue giuen to this place of the holy sup
per, let vs consider, that if in all thing
that Christ our Lorde hath propounde
to manifest the necessitie that we hau
to be in him & he in vs, we should searc
a presence corporall and fleshly, it shoul
be (as who say) neuer to come to ende
for in the olde Testament Christe hat
bin propoũded to vs in diuers creature
as a lambe, *Manna*, Water, Stone, Ta
ble,

ſe, meate, bread, feaſts, & other things, as may be ſéene by ſuch as reade the holy Scripture. Ye himſelfe in his preachings doth cal him a way, a doore, bread, children, a vyne, with other like things. Now, if in place where Chriſt ſaid: I am the doore, who entreth not by mée ſhal not be ſaued: he had ſaid this, I am he, ſhewing with his finger a doore, ſhall we ſay for al that ỳ Chriſt hath tranſformed or tranſubſtantiate himſelf into the matter of a doore: if our redemer in place where he ſaide, I am the vine, & you are the brãches, had ſaid, this am I, ſhewing the vine, and that are you, handling the branches, could we ſay for all that, that Jeſus Chriſt would cõmunicate his ſubſtance into a grape, & that the Apoſtles ſhould be tranſnatured into braunches? ſure who were of ſuch opinõ, diſcouered ſufficiently his ignorance & infirmitie.

Note the abſurditie of the falſe interpretation of the vvordes of the ſupper.

Note the interpretatiõ of theſe vvordes.

Notwithſtanding, (you others my brethren) make your principal piller vpon ſuch maner of ſpeakings, and all to make the poore ignorant people beleeue that Chriſte hath made promiſe to giue

himselfe with the bread, because that having taken bread, and breaking it, he said this is my body: which wordes (simplye vnderstanded) are as much as to say, my body which is broken, offered, deliuered, and sacrificed for you, is bread, or like to this breade which you breake, eate and digest for the nouriture of your body: In like sort, I being the heuenly bread, shall be broken for you, to the ende you maye haue spirituall and eternall life: therefore doe and celebrate this, that is to say, this breaking and receyte of bread in remembrance of me.

Comparisō betvveene the first and second Adam.

To make conclusion of this matter, I vnderstande that our redéemer Iesus is the fruite of lyfe, who hauing put himself on the trée of the Crosse, hath defaced the sinne and transgression, which the fruite of the trée forbidden brought to vs: And euen as Adam, hauing eaten of suche a fruite, did make himself enimie of God: in contrarie manner, when we participate with Iesus Christ crucified, we are receiued into the good fauour and loue of oure heauenlye Father, and that by the

onely

onely bountie, merite, and intercession of the self hée, who on the tree of the crosse did constitute himselfe the fruite of lyfe for vs, being assured that the participation of that precious Fruite is not done either by water, wyne, breade, or any other creature whatsoeuer, but by the vnspeakeable worke and operation of the holye spirite, who hauing called the chosen and predestinate of God, dothe teach them their sinnes and abhominable transgressions by meane of the presentation of the holy Lawe, he sheweth vnto them their damnation and sentence of eternall death, the whiche they féele so in their heartes, that by experience they may well assure themselues, that the ire and wrathe of God hath bene so manifested to them that they haue swallowed pangs of death, and haue séene before their eyes the throte of hel confound and deuour them: there they finde the fruite of the tree of knowledge of good and euil: they sorowe and wéepe with a penaunce most bitter the miserable bankets or repastes whiche they haue taken of such a

Meane to receyue Christ. Election. Vocation. Penance.

The true preparatiō to knowe Christ, is to knowe the necessitie we haue of him.

meate and fruite, not only in the person of their father Adam, but also with their proper mouth.

After that by such meanes, the holye spirit hath abased the arogancie of man, his pryde and presumption, and shewed him by experience the definitiue sentēce & arest irrenocable of the eternal against sinners, he beginneth to comfort & giue him good hope, shewing him (as a far off) the Tree of life, and the viuifying fruite hanging vpon it, the which by little and little, degree and degree, fayth and fayth, and vertue and vertue, makes him eate, swallow and digest the heauenly breade Jesus Christ, yea with such experience & feeling, that no meat in the world of how great nouriture soeuer it be, is so sensible in the bodye, as the fruite of life (Jesus Christ) is in the soules of the faythfull, with such manifestation by good workes outwardly, that others may see & knowe with what meate they be fed.

The faithfull feele the presence of Christ in their heart.

For when wee eate of euerye other meate, the bodie of him that eateth proueth only the presence of the meate. But in

in suche as eate Christ, the true fruite of the tree of life, is discerned such an example in their persons, such ioy and pacience in afflictions, such care to mortify the old Adam, such a renunciation of the things of the world, with affection to the life eternal, that their neighbours and frends accompanying them, maye see that they eate other meate than the deuourers of ceremonies doe.

When they haue truely, essentiallye, and really participated of the bodye and blonde of Christ (by fayth as is sayde) of Jesus Christ, all entier, true God, and true man, they assure themselues of such a coniunction with him, that they haue no neede to go to searche him, eyther in the armorie of Priestes, or betwene the hands of mē, to receiue him eyther with the breade, or with the water, as being fully assured that Jesus Christ dwelleth in them, and that they be flesh of his flesh, and bones of his bones.

The life of a Christian shewveth that he hath Christ in him.

And yet for all this, they forbeare not to approche the holy table of the Lorde, to celebrate the holye supper with their

brethren and children of the same heauenly father: Neyther go they thither to receyue Christe of newe in breade or in wyne, neither his fauour or merite: but their firste cause of going thither is, to certifie to all the Church that they are of the number of those that receyue Iesus Christ for their onely redéemer and sauiour, for their eternall sacrificator, their Captaine, their King, Lord, Soueraigne Prophet and Doctor to teach them in all truth.

Secondly, they take the holye supper as a gage and assurance of the good will of the heauenly father towards them, the same being so constant and firme, that it will neuer chaunge. For euen as GOD hath promised by othe, that the sacrificator shall be eternall, euen so shall be the sacrificature and sacrifice for expiation of our sinnes.

Thirdly, they receyue in the Supper, the seale of ratification and confirmation of grace, with reconciliation pronoũced by the preaching of the Gospel, to the ende, that by such meane, fayth might be aug-

mented in them, seeing that God is
nelye contented to giue them the
of reconciliation, to assigne his
mises with the bloude of his proper
ne, but hath also signed and sealed his
spell of reconciliation with seales, de-
ring in a wonderfull maner, the very
ngs conteyned in the letters patentes
promise of the Gospell and happye
wes.

Fourthly, the faithfull see in the holy
pper, as in a table and liuely portrait,
communion and participation which
y haue inwardly in their hearts with
sus Christ, knowing also that all the
riture and spiritual vigor which they
in them, commes of the presence of
m whome they consider and beholde fi-
red and represented in the holye and sa-
ed ceremonie of the Supper: by meane
which consideration, they render thanks to the Lorde for the fayth, hope, Sacrifice of thanksgyuing in the holy supper.
tification and constancie which they
le to be communicated to them by the
wer and benignitie of him that dwel-
th in them. And by this meane, their

fayth

faith being augmented, they participat
more and more with Jesus Christ and
receyued.

Confirmation and augmentation of Christ receyued in the supper.

Finally they learne in the holy Sup
per, the vnitie and charitie whiche w
ought to haue one with another: And s
ing we protest in the receyte of the holy
Sacrament to be one body & one church
members of one soueraigne head Jesu
Christ, it is good reason also ỳ we learn
to imitate the *sympathia* and mutual co
passion whiche we dailye sée in our hu
maine bodies, whereof if one of our a
mes be hurt, the other serueth and com
forteth it, the feete refusing their prop
office to marche and go, are content
kéepe themselues in bed, to the ende th
arme being hurt, may be in rest, the st
macke is satisfied with a slender repas
to the end to ease that part that is distre
sed: in effect, euery one of the outward
inward members, do so accõmodate the
office and function to the ease and com
fort of the hurt place, that in them ma
be noted a wonderful harmony & leagu
of one part with another, the same al
beir

The holye supper representes vnto vs a brotherly charity of one to an other.

ing liuely represented and expressly re-
mended vnto vs in the celebration of
e holy Supper of the Lord, to the ende
at euery one of vs, may with most di-
gent care, labour to preserue the vnity
the bodye of Christ, & supporting one
nother, may learne to couer the faults
our brethrē, pardon their wrongs, not
rebuke and exaggerate too much their
norances, but rather to interpret them
the best, and to teache them with cha-
rie. Let vs learne in the celebration of
e holy sacramēt, to make vs partakers
the afflictions and persecutions of our
brethren, whome we confesse in the re-
me of the supper, to be the members of
hrist with vs.

Behold here (in effect) my deare bre-
hren) one parte of the spirituall fruites
at the children of God receyue in the
ceite of the Supper of our Lord truly
ministred and simply vnderstanded,
nowing right well that Christ had no
ther meaning in the institutiō of those
craments, than to manifest by visible
odes (as Saint Augustine sayeth) the

good

good will of God towards them, that is
purge, washe, and make them cleane
the water of his grace, and by the blou
of his proper sonne, to conioyne, knit
and incorporate them with him, euen
the meate is made one thing with ou
flesh, in such sort, that euē as by the ex
rior preaching of the Gospell, the Lo
doth offer and presente to all the wo
the benefit of reconciliation by Christ,
like maner the sacramentes be as a ta
or open shop, wherin the benignitie, m
cie and charitie of our God, be exposed
euery one, offered and representeed li
ly in the tables: And miserable shall th
be, who not searching the life and liue
refection and true washing within; d
embrace the corruptible and deceyuab
elements, and double miserable shall th
be, who naming themselues Doctors
the truth, and pastors of the troupe
GOD, would feede the soules of the
sheepe with mentes that will perishe a
corrupt.

The occasion of the writing of this Epistle

But nowe to returne to our purpo
begon, I toke occasion (my dere belou
by

when) to write you these few lines, as
ing the small fruite of my request on
r behalfe, when I spake to *Monsieur*
bias Illyricus, who was sayd to be the
perintendent of your Churche, wyth
ome I persuaded very modestlye to
w vnto you, and consider himselfe the
ancie of this Churche, persecuted and
eatened on euerye side, assayled with
ny enimies, and battred with diuersi-
of opinions, with aduise besides, that
time was more proper to preach and
che to the people the fayth and hope
ich we ought to vse to mortifie oure
cked affections, with a regarde of care
intertaine the league of charitie one
th another, than to imparte with the
ple and ignorant sort such debates and
stions, as we haue raysed vppon the
tter of our confessions: Seeing with-
l, that such dissentions are rather pro-
nced of a follitie of the hearte to pre-
re eloquence, and procure to our sel-
s a peculiar estimation amongst men,
an of purpose necessarie for the edifi-
tion of our pietie: which albeit he see-

med

fred to like of, with a disposition to admitte and perfourme my requestes, yet contrarilye, I see he is eyther the author or instigator of a cõfession of faith which you haue set abroache in this Church of *Antwerpe*: in whiche confession, I can not only finde any one poynt of the thre mentioned in my conference with him, but also it semes to certen, that you haue raised this confession expressly to trouble this poore afflicted Church. The Lorde of his goodnes giue you true knowledge and repentance of that which you doe: for touching the chiefe poynt of our religion, that is to say, Fayth, I finde not in your confessiõ many texts nor places which kindle the hart of man to imbrace the doctrine of Jesus Christe. A thing which I coulde easily appointe with my finger, if I woulde as vainely employe my tyme in confutation, as I see a number do at this day in disputation: only I thanke GOD that by other meanes he hath taught me the doctrine of his truth for if at my first arriuall, I had encounted your confessiõ of faith, to learne my

t

to be a christian, I could not haue much profited in a lesson of faith so full of questions, debates, and dissentions.

Deare brethren, if you will with iudgement reade ouer that, which your author hath writtē in your name, you shall finde, that neither *Scotus*, nor any other sophisters of the Papists, haue so much darkned the doctrine of Iesus Christ, nor cladde it with so many questions, as certaine of you haue done: whereof (for example) let vs survey briefly foure certaine pointes, and that more to reueale the slender edification that their readers may hope for of such lessons, than to encumber our selues with the confutation of such vanities.

Touching that which you say of our inheritance of the originall sin, and frée will lost, the worlde it selfe doth declare well inough at this daye, that euery one hath gotten a good lumpe of the inheritance of the corruption of Adam, and the originall sinne, as they call it, and your writings shewe that you haue had youre parte thereof. And I beléeue (as

Reade the Articles of the confessiō of faith of Yllyric, the better to vnderstande the Articles folowing.

(as you say) that men nowe a dayes haue not any Free will, seeing it maye be further beleeued, that there be a great many that haue slender sense, and well worse vnderstanding, as being altogither ruled and caried ouer by their affections.

Touching the matter of the incarnation of the sonne of God, and redemption of man, I coulde well haue pardoned you the obmission of the subtill questions you vse therein, searching curiously the house wherein Christe dwelleth. Item, what make we of ascension? or the signification of this worde heauen? or the right hande of God? so that you woulde teache vs the true meane to receyue Iesus Christ into our selues, seeing it pleaseth him, in respecte of his goodnesse, to make his dwelling in the hearts of the faythfull and regenerate. Otherways, of what vse is Iesus Christe to vs, being so far from the hart of man, as you make him? B. 4.

Touching youre place of iustifying fayth, I vnderstande not your language, where you say that only fayth, by meane whereof we take (as of a hande) the benefite

merite of Jesus Christe to obtaine iustification, regeneratiō and health: the whiche indeede is true: but immediatly after you say, that by the Sacramentes, are imputed and applied to vs the iustice and merite of Jesus Christe: B.4.

Item, in the same doctrine of Justification, you say it is a moste harde question to know what is that true Justice which makes vs iust and agreeable to god, with atteinment of eternall life: but I had rather that without so many argumentes, confutations, and subtilties, you hadde shewed to the poore and ignorant people, what is the christian iustice, and by what meane shee is giuen to vs. B.5.

In the tractate of good workes you saye, that the workes which men oughte to call good, are those whyche God demaundes in hys worde, and that those which be regenerate and guided by ỹ spirite of God, are they whiche shewe the fruites of a good Tree: I beleeue it well, and conclude vpon your saying, that who hath not zeale, loue, charitie, who suffereth not all things with pacience, taketh

euery thing in the best part, couereth the faults of his neighbor, and laboureth not to put peace in place of dissention, can not haue regeneration. And touching the rest of your questions, whether good workes concurre in iustification, as a cause formall or efficient, the simple people haue not to doe, contenting themselues wyth this belicfe, that regeneration and faith without good workes is a mere hipocrisie & thing dead, and that it is necessary, that our new obedience serue as witnesse of our reconciliation and iustification.

Nowe (deare brethren) as I am voide of intent herein eyther to examine or exaggerate the newnesse of youre confession, and much lesse to confute it by argumentes, so I will leaue to the consideration of the Reader, youre excuse in cutting off the commandement of the liuing God, vnder pretext of certaine gloses and distinctions vnworthy to be vttered: for here we doe not dispute whether the commaundement not to make anye images of veneration, be a commandement particular, or an appendix of an other, whether

ther it be ceremoniall or morall: but wee will here mayntaine that it is an audacitie moste cursed to cut off from the law of ouree God any one worde, seeing specially that that summe and content of cõmandement is so shorte and compẽdious, that it containeth but ten commandemẽtes, the which if god woulde haue abridged, he knew better how to do it, than wee and therfore such as vndertake to correct his stile and accuse him of prolixitie, giue sufficient proofe of their abhominable temeritie.

But let vs nowe come to the principall poynte of your debate and auncient question, the which vpon a brauery you seeme to renue vppon euery purpose and place, without hauing respect to the gret slaunder of those that bee weake. Firste you vtter the summe of your confession of the Supper in these wordes: *Credimus igitur Christo affirmante, quòd corpus & sanguis eius verè ac realiter in sacra Cœna adsit, deturq́ externo modo accipiendum cùm Pane & vino, non fide tantùm, aut spiritualiter, idq́ tam ab indignis, quàm à dignis* The opinion of Math. Illyricus & his companions touching the Supper.

sumantur, & contraria docentes, cum Augustana confessione consentiendo, damnamus. That is to saye: Wée beléeue in Chryste who assureth vs that his body and bloud be truly and really in the sacred Supper, and that it is gyuen vs in taking it outwardly wyth the bread and wine, not only with faith and spirituallye: the whyche body is eaten aswell of the vnworthy as of those that be worthy: And those that shall teache the contrary, wée (sticking to the confession of *Ausburge*) do condemne them.

Sée here (my brethren) youre godlye entrie of the article of your supper, whiche we may, not improperly, liken to that of the newe inquisitors, who condemne, anathematize, excommunicate, and call heretikes, and cut off from the communion of the Churche, all those whiche receiue not their cõfession, which me think you doe also as of purpose to maintayne yours of *Ausburge*, as though it were a fifth Gospel, or new article of the Créed. What shall we say (brethrẽ) to these matters: haue you no shame that men of good

iudge-

iudgement and vnderstandyng, shoulde reade suche arrogant and rashe wordes? Who are they that haue set the authour of the confession of *Ausburge*, or that of yours in such authoritie or degree of the Churche, that they may pronounce sentence of damnation agaynste suche as will not admitte theyr interpretation vpon a place or Texte of the Scripture? What is hée of anye iudgement at all, who will not feare to forsake the tyrannie of the Papistes, to enter into an other, almoste of like condition? Wée call the Pope Antichriste, tyrant and butcher of mens consciences, bycause that wythout libertie to heare men speake, he condemneth and excommunicateth them: and yet your doings are nothing inferior to his crueltie, in pronouncing condemnation, not onely agaynste your enimies, but also againste suche as you receiue for youre brethren and companions in the worke of the Lorde, and who no lesse for the duety of Christians, than to take away the slaunder from the Churche of Christe, doe searche by all theyr possible

meanes to lyue in loue and friendshippe with you.

I coulde willingly say to the authour of youre confession, as the Apostle sayth: my brother, my friend, what art thou that condemns the seruants of another? Who hath giuen thée such power? Art thou his redéemer? Art thou his iudge? Art thou be in the name of whome he hath bin baptised? Hath he not a maister, who, if he fall will raise him again, and hath the power to do it? But of what purpose are these words, whē we find our harts so hardned that wée féele not at all the very chastisemēts, which God lets fal vpon our heads

Lette vs marke and consider what miserable issues our preachings, confessions, writings, and commentaries, bring forth: Let vs also behold what fruits are broughte to our audience by our words, what reformatiō of life in our churches, wherein raigne still wantonnesse, lubricities, gluttonies, drunkennesse, vsurie, deceites, with a thousand such like vices, whiche we lette passe, making our selues many times (by winking) companions to

those

those that commit them, swallowing (as our Sauiour Christ saith) the Camels, & streigning the little Gnats, whiche meaneth that we pronounce condemnation against suche who pierce not the subtilties of oure interpretations in Christes Supper, making smal reckning of the crimes and dissolutions whyche are committed dayly afore our eies. I praye you what may meane so many sortes of communications of Christe, the one phisicall, and the other mysticall, an other spirituall, and an other sacramentall, togither also with those which you putte in your confession, the one common bothe to the good and to the euil, when they say, This is my body, & the other whē they say: Do thys in remembraunce of mée. Those wyth suche lyke communications of Chryste, wée neuer learned in the worde of God, but of the contrarye, wée knowe for truth that there is but one meane to receiue Jesus Christe, and haue communication wyth hym, that is to saye, liuely faith, and that accompanied with repentance & penance for our sins

passed & newnesse of life to come, I would to God we were well taught and exercised in this maner of excommunication of Christe: for touching the rest, what assurance may we take of the doctrin of your article, whyche is not drawne oute of the word of god, but rather of the interpretations of men: I pray you shew me where it is that Christe affyrmeth, that hys bodye and bloud be truely and really in the bread, vnder the bread, or within ỹ bread of the Supper, and that hée giueth hymselfe to be eaten exteriorly with the bread and Wine, the same béeing done not only by faith, or spiritually, but that hée is eaten as well of the vnworthy as those that be worthy.

Wée thinke (deare brethren) that, séeing you will be estæmed so diligent in the obseruatiõ of the wordes of the scripture, as preferring nothing whiche is not drawen out of the same, it is necessarye you know, that in all your article there is not one word of the words of Christ: but wée know that both he himselfe and his Apostle teacheth vs the contrary, saying, that the

What vniunction betvvene Christ and Beliall. 2. Cor. 6.

ye vnbeléeuing and vnworthye can not
olleſſe Chriſte, nor be members of hym,
ſeing they haue not a mouth of fayth to
eceiue hym.

Beſides, I ſée that your very confeſ-
ion doth not accorde at all, wyth that of
Auſpurge, wherof you make ſo greate a
uckler, no leſſe to mayntayne you in
he good opinion of the worlde, than to
ring youre ſelues in, vnder the prote-
tion of Princes and potentates, who at
he beginning, vſed very wiſely and chri-
ſtianlye the preſentation of thys Con-
feſſion. For the wordes of the Authour
hæ theſe, Article, 10. *De Cæna Domini do-
cent, quod cum pane & vino vere exhibean-
tur corpus & ſanguis Chriſti, veſcentibus in
cæna domini*, that is to ſay: Touching the
ſupper of the Lorde, they teache, that
wyth the bread and wine be exhibited the
body and bloud of Chriſte, to thoſe that
eate the Supper of the Lorde.

In theſe wordes the Confeſſion of
Auſpurge, make no mention to receyue
the body of Chriſte really and exteriorly,
as you ſay in youres, neither make they

mention at all that the worthie and vn
worthie doe receiue it.

But herevnto you saye, that we haue
not the true and incorrupte confession o
Auſpurge, but that you haue certayn Co-
pies and exemplaries thereof beste corre-
cted, whyche you folow in your doctrine:
is it possible (brethren) you shoulde bée so
negligent in the correction of youre con-
fession wherof you make so great value:
I am not of opinion that the princes pro-
testants wold suffer to be printed in their
townes, Articles of their confession, con-
taminated and imperfect: truly you trou-
ble greatly the world: for if those which
follow not your confession, be condemned
by your sentence, and you onely haue the
true copie of this confession, wée muste
thē necessarily come to you as to a spring
or fountatne of truth and helth: some may
saye (as in derision of those things,) that
wée muste come on pilgrimage to searche
youre Registers, and Libraries, as in ty-
mes past they went to *Ieruſalem*, *Rome*, or
S. Iames. Oh good God, what mockerie,
what presumption of people? But, to pre-
uen

ment you of cause of complainte againste
vs, and that your inconsideratiō be more
manifestly discouered, we wil receiue the
article of your incorrupt confession, whi-
che as you say to bee reserued with you,
& you shall fynde it beareth not a worde
of that which you haue vttered.

Youre wordes bee these: *Sequimur igitur in hac controuersia sententiam decimi articuli Augustanæ confessionis: porrò articulus ille decimus ita habet in incorrupta confessione, quàm sequimur: De Cœna domini docent, quòd corpus & sanguis Christi verè adsint, & distribuantur vescentibus in Cœna domini: & improbant secus docentes.* That is to say: Wee followe in this question and debate the aduice and sentence of the tenth Article of the Confession of *Ausspurge*, which tenth article is written in this sorte, in the confession whiche wee followe, whiche is not corrupted: It is taught, touching the supper of the Lord, that the body and bloud of Christ be truly presente, and bee distributed to suche as eate in the Supper of the Lorde, neyther are they approued which teache o-

ther

ther wayes.

Nowe (brethren) I praye you shew mée where it is that you finde here your realities, and vbiquities, or that the vn worthy doe eate the body of Christe, with other sortes of doctrines which you hau preferred, and wold authorise them wit the confession of *Auspurge*, whyche not withstanding, wée will not receyue as rule of oure Christianitie, and much les the Confession of anye other man that i vpon earth.

Wée will be Christians, and so be ca led, we will folow the confession of faith whyche oure GOD the father, and Je sus Christe hys Sonne haue lefte vn vs: that is to saye, the dyuyne word in the olde and newe Testamente th summe of oure Religion: Wée receyu the simbols of fayth receiued of olde tim in the Churche: we haue not bin bapti sed in the names of *Martine*, *Zwinglius* or *Caluin*, but in the name of the Father the Sonne and the holye Ghoste: b whyche meanes wée detest and abhorr all those names and surnames of Par

tialities,

alities, that is to saye, Martinistes, Zwinglians and, Caluinists, with other ...e, knowing very well that GOD is greately displeased wyth suche separations and partialities in the doctrine of religion. And I wish with al my heart, that ...e doctours whiche haue taught here before, and suche as at this day doe preache the Gospell, were of more modestie and discredom, and purely consecrated to search the glorie of the Lorde, and not theyr owne proper praise: then should the people bee in more lybertye of conscience, and the worshippers of one onely God, and not of mortall men, ignorannte and blynde, who, makyng themselues as idolles, doe desire to bee followed and holden in greate admiration: I woulde God that euery one woulde saye with Saint Iohn the Baptist, it is meete that Iesus Christe be eralted and magnified, and that I be diminished and vnknown: this to Iesus Christ, to whome we ought to send the poore soules, desirous to finde knowledge and iustice, and not to youre confessions, institutions, catechismes, or

commen-

commentaries.

For the reste (brethren) you séem to complayne of the greate diuersitie of interpretations that many haue pronoū ced vpon the wordes of the Supper, wh che partly I can not denie, bicause man desirous to make their churche apart, do raise their value or estimation of then selues among their audience, wyth pr tence to celebrate their owne names: fo whence it procedes, that hauyng but on truth, and one simple intelligence in th wordes of Christe, all suche as digres from the same, to vse some strange an newe order, do euery one bryng into th Churche his innouation.

But I beséech you cōsider, whether a mongst those that receiue the tenth Art cle of the Confession of *Auspurge*, ther b any diuersitie of interpretatiō, to the en that if you wil haue all the worlde (for eschuing of the condēnation of your sen tence) to folow your confession: you firs labor to establish an accord amōgst you selues, and then euery one wil deliberat vpon that he hath to doe. For you bein

deuide

ended amongst your selues, & of diuers opinions, we are ignorãt in the part we ought to folow to escape your cõdẽnatiõ. First you know well that *Mathias Illyricus*, whome I thinke to be the author of your confession, is not of opinion with those that haue composed and presented the confession of *Auspurge*, and you and I are not ignorant of the contẽtions, debates, and dissentions, which be euen till this day betwene him & others: All which I will not here repeate, bycause my intente is not, to kindle the coales of dissension, but rather to quenche them, I will not bring to lighte the faultes of others, but rather couer & hide them, albeit it is easie for euery man to see, both how things haue passed, and how they are now vsed, and that by Bookes that are printed. Touching the breaking and vsing of breade, you see I am sure, that in thys towne of *Antwerpe*, the Ministers be not of accorde. I leaue aparte the truthe of the Question, which you call indifferent, not-

The of the cõfession of Auspurge, agree not amongest themselues vpon the vvordes of the supper. Reade the booke named Antitheses of the true & false exposition of the tenth Article of the Cõfession of Auspurge, the Authour of the same is Sybran Andreas. Touching the dissention of M. Yllyricus, vvith Philip Melanchon, and those of the confessiõ of Auspurge, read the epistles of Melanchõ in manye places, but chiefly the

Page 452. Also the Acts Synodals imprinted in theyere, a thousande, fyue hundred fiftie and nine. Also the answvere giuen to the legate of Saxon by Philip Melanchon.

notwithstanding that the institution
the Lorde beareth by manifest wordes
the breaking of the bread. S. Paule ca
leth ỹ holy Supper the breking of brea
whych also all the auncient church do ap
proue. And for my part, I am of opinio
that in the ceremonie of the holye Sup
per, the breaking of breade ought to b
obserued, as signifying and assuring t
vs that Iesus Christ was offered & bro
ken for vs: for the reste, as when Chri
celebrated the supper, whether the bread
he had then betwene his hãds, was grea
or little, I leaue the decision of that que
stion to *Monsieur Mathias Illyricus*, wh
saith that Iesus Christe in the Supper
brake the breade, bycause the cakes were
too great, and hee had not made prouisio
of little wafernes as we vse, so that ne
cessitye forced hym to breake the breade
without hauing intent to teache vs anyo
thing by the breaking of the bread.

Seeke the confession. K. 10. & 11.

The Churches of the moste noble
Prince elector and Countie Palatine, re
ceiue the confession of *Aspurge*, and ye
in youre Catechisme you teache that the

vnfaithful

[illegible] the which is against your article, and [illegible] against the confession of [illegible] the Diuines of the reformed partes [illegible] haue receyued the confession of [illegible] vnder diuers Emperours [illegible] of the vniuersitie of Heydelbergh [illegible] to the sayde Palsce receyued [illegible] confession presented by the Satisburyens vnto the Queenes Maiestie against which confession [illegible] his companions and yonge, haue raised many other [illegible] to banish from the countrey such as [illegible] the said confession, the same [illegible] manifestly that you and your [illegible] be not of accorde with the [illegible] of the sayde Palsce [illegible] man learned [illegible] deuoute as you knowe, albeit he [illegible] the confession of Ausburge [illegible] notwithstanding, a booke against the said confession, refuting the opinions of the Supper, and other things, the which [illegible] nameth himselfe to be of the

confession of Augspurge, and your adhe-
rents and confederats to maintayne this
petition.

In the yeare 1535. the right noble
Prince elect of Saxon, presented to the v-
niuersities of Wittenberge, the writings
of Nouatus and Andreas, as vpon
meaning to examine the touching their
opinion of the supper, where vnto the v-
niuersities answered, that the said Nou-
atus and Andreas, vsed in this matter sly-
nes and sundrie layers of speache, both
vaine, dangerous, & altogether vnknown
to the auncient Church, that is to saye,
that the humanitie of Christ was dispers-
ed into every place: that the humanitie
of Christe was Creatour of all things,
that Nouatus confounded the com-
munication of languages & properties
in the person of Christe, and that they
stated that the vniuersitie of Wittenberge
the church of Wittenberge were found-
ed with these innouacies of doctrine, ex-
horting them to cease from such disputati-
ons, with contentment onely to beleue
that the wordes of Christ be true, where

be

he sayth, this is my body. Now my brethren, what part I pray you shoulde we follow, seeing both the one and the other be of the confession of *Ausburge*?

Paule Eberus denyeth expressly, that the unworthy eate the fleshe of Christ, who being of the confession of *Ausburge*, doth neither agree with you, nor yet with *Brentius*, who maintaineth, that Judas (in the Supper) did as well receyue the body of Christ, as S. John, or S. Peter. The eyght article of the confession of *Ausburge* doth teache, that the unfaythfull are not members of the church, and therefore receyue not but the outwarde signes of the Supper. So that when you say that the unworthie receyue the body of Christ, you are there contrary to your own proper confession. I pray you what communion is there betweene light and darkenesse? What acquaintance betweene Iesus Christ and *Belial*? No, let vs rather remember and retayne that whiche the Prophet sayth, that God loueth not the wicked nor their wickednes, neither shall the ungodly dwell with him.

Philip Melancthon, author of the confession of Ausburge, in the Apologie of the same confession doth teache, that the participation of the body of Christ is receyued of the faythfull by the meditation of his benefits: then to receyue Christ, it is not needefull to gnawe him or breake him with our teeth. Besides, the wicked which haue no meditation, nor godly recordation of the benefites of Christ, although they chaw the bread, yet can they not receyue Christe by the saying of the same Author, to whome your doctrine is contrarie in this point.

Martine Luther hath ben esteemed a good interpreter and vnderstander of the confession of Ausburge, and yet he sayth that the very iuice and mary of the holy Supper, is to receiue an assurance of the remission of oure sinnes by the sacrifice of Christ. Those then that say, that the vnfaithfull and vnworthy receiue the bodye of Christ, which is the iuice and marow of the sacrament, be contrary to the said doctor: and by consequent, to the confession of Ausburge, the which you do in your

article.

The Duke of *Vvirtembergh*, willeth and meaneth that his confession agree with that of *Auſpurge*, and yet the article of the Supper in his confession is interpreted by the wordes of *Ezechiell*, saying this Quarey or tyle is the towne of *Ieruſalem.&c.* That is to say, doth signifie or meane the towne of *Ieruſalem.&c.* Who then will not receiue this place in the interpretation of the Supper, disagreeth with the confession of the sayde Princes, and by consequent, with that of *Auſpurge*, amongſt whom is *Kemnitius*, who reiects wholy this place in the matter of the Sacraments.

Touching this worde (vnworthye) and who ought to be called so, you be not of accorde: for *Heſhuſius* your companion, with large argumentes goeth about to proue that the faythfull cannot any way be called vnworthy. *Kemnitius* (in the contrary) maintayneth that the place of S. Paule treating of the vnworthynesse of those that receyue the Supper, ought to be vnderſtanded and interpreted by the

ther place of the Gospell, where the Ce
turiõ saith that he is not worthy that J
sus Christ enter into his house, as the a
cient doctors haue interpreted it. Whic
of these shall we beléeue, seeing they be
contrarie opinion; and yet both the o
and other followers of the confession
Auspurge?

The xiij. Article of the Confession
Auspurge, teacheth that the lawfull v
of the Sacrament demaundeth necessar
ly Faith, without which vse, the Sacra
ment is no Sacramẽt. Those then whic
haue not fayth in the administration
your Supper, haue not also, neither Sa
crament nor body of Christ, and therfor
the Communion that the vnworthie do
make, resistes your owne confession.

The xxj. Article of the confession
Auspurge sayth, that for the difference
ceremonies and traditions of men, a m
ought not to accuse the other Churches
and much lesse condemne them of erro
nor all them aduersaries, who are of
contrarie opinion: And yet you (my br
thren) call the other Ministers of the

Churc

aduersaries, enimies, and pes
ecute vs from your rampante, bicause
you not bielle at the aultar the bread
wherby they doe distribute it, with obser-
uation of other ceremonies that are of
custome in your Supper.

Touching this worde (with) when
you saye the bodye of Christ is receyued
with the breade, you are not of accorde
in certain of your christian affirme that
Christ is enclosed within ỹ bred, others
upon the bread, others, as the fire with-
in the hote matter, others, as ỹ fire with-
in the burning iron, others, as the grāge
house within the letters & inwordes of
contract: in effect, who woulde recite all
the similitudes & interpretations which
they of the confession of Ausburge, haue
made upon the words of the supper, and
all to maintaine the doctrine of the pre-
sence of Christ, linked with the exteriar
elements, should find the discourse long,
and the matter of small purpose. In the
yeare, Iohn Alasco, superintendent of the
Church of London, being in the Church
of Frankford, and seing such dissentions

...ions they ...ather as ...olide the ...ritte ...
the Church, thanto ...edyfie it, as ...hapi...
stion, that, that ...oyce of the Confessio...
of *Ausspurge*, where Christe is receyued ...
with the bzeade, signifieth, that when the ...
faythfull eate the breade in the Supper ...
with their bodyall mouth, their spirit ...
with the mouth of faith receyues Jesu...
Christe, which he is on the righte hand ...
of GOD. And thus the interpretation of ...
this worde (with) was receyued of the ...
Diuines of the towne of *Frankeford*, as ...
declaration agreeing with the confession ...
of *Ausspurge*, whereby the pore Straun...
gers which are withdrawne thether, liue...
in peace and quiet, vntill by reason of ...
their quarelles, this Question was eft...
soones renued, by which meane they be...
came in effect the cause of the subuersion ...
of so flourishing a Church. Where be al...
so amongst you that say, that the body o...
Christ is present in the Supper, as Jesus ...
crucified, was present to the eyes of the ...
Galathians, and as the day of Christ was ...
present to Abraham: and yet as they co...
meyned into the company of those which ...

mai...

maintaine the Confession of Augsburge and Heidelbergh, being at the vniuersitie of Heidelbergh, made himselfe enemie to this interpretation, and troubled the Church with debates and questions: it is sayde he was banished from the said vniuersitie, like as diuers haue already put in writing many things belonging to this dissention, and others which we haue mentioned.

Beholde (brethren) one chiefe occasion much hindering many men to embrace the true religion, and to bring themselues into your assemblye, as seeing amongest you so great diuersitie of opinions. And for your partes, touching the matter of the Sacraments, you pursue them so eagerly, so sharply, and with such bitternes and frowardnes, that the very blinde themselues alledge in you, more desire to obteyn victories, than zeale of God to instructe your ignorant brother. For when we vnder a vaile will towardes our neyghbour, with a liuelye touche of rampassion of his ignorance, and haue a Christian desire to manifeste vnto him the truth,

truth, we do not proceede by iniuries, excommunications, nor condemnations, the same being in deede the very effects and motions of a contentious and arrogant spirite, with a minde full of felonie. But of the contrarie, we vse sweete and softe wordes of inducement, with persuasions of modestie, as knowing assuredly, that man is a kynde of creature so fierce of stomacke, as he is not to be qualified otherwise than by gentle admonishment, and specially in the case and question of his religion, which hauing his true foundation in the bottom of his hart, it is impossible to plant persuasions of religion afore we haue ouercome & gayned that place with gentle allurements, and then with frute, to plant there the doctrine of fayth. Besides also, you labor vs greatly to enter into disputation in this Church vpon the poynt of the supper, which we will not refuse, so that it may be done in good order, and with the consent of the state: we would also that you agree first amongest your selues, to the ende we might knowe what part to maintayne:

Wher-

wherin albeit I cannot but feare, that your intent was thereto search matter of triumph without victorie, with occasion to sende of your bookes to the next fayre of *Frankefort*, than of a zeale & affection to pacifie this afflicted Church toward which God graūt vs the zeale of his glorie. And I pray you, of what purpose wold it be to vs vpon the disputation to agree with you: seing that by such meanes, we shuld fal into ỹ euil wil of a great part of the Princes Protestants of *Germanie*, who abhorre alredy the opinions you haue vttered of the person of Christ to be in the presence of the Supper: by the same meane also, we shuld make our selues companions and adherents to *Illyricus*, your Superintendent, or author of your confession, who is hated of the moste noble Churches and vniuersities of *Germanie*, and chiefly in *Wittenberge*, who hath bin ỹ mother nurse of the first Protestants. These things considered, I see neither order to dispute, nor reason to come to accord with him & his adherēts.

The seconde point, wherein I requested

sired *Mathias Illyricus* and you, to take some paynes, was, in the doctrine of mortification, a thing most necessary for this lamentable time, wherin we se so many Epicures, so many Libertines, so many Atheists, and people abandoned to all filthinesse and dissolution: of which so principall a matter you touch not one worde in all your cõfession, but rather with your confounded order of proceeding, shewe to the people great example of immortification. By the which, those that haue iudgement in spirituall things, maye se that youre doctrine and Scripture is not a doctrine taught by the spirite of God, and receyued in his schoole: but rather certayne textes and propositions gathered oute of the papers and Bookes of others, who (peraduenture) haue proued better than wee, that whiche they haue taughte and left in writing.

The last part of my requeste to *M. Illiricus*, was, to exhorte you to intertaine a charitable and louing vnitie, to the ende al the church might be edified, as well by the one as the other, which he hath done

quite

ite contrarie in your cõfession, as wit-
eth the words of ỹ xviij. article in this
pt: Quod aduersariorum cœna impiè cele-
tur. Si quis hactenus dubitauit, vtra sen-
tia sit verior in sacramentaria cõtroversia:
is sanè vel ex solis ipsorum agendis ac formulis
æ communionis, & ipsa præsentiæ statibe-
hand difficulter poterit. Tanta enim corru-
lis, sacrilegijs, in tam sacrosanctis mysterijs
assantur, vt citra horrorem ac tremorem eas
phanationes pia mens cognoscere non possit.
igitur vastationes ac violationes tanti my-
rij hic breuiter exponemus: vt sibi pusilli
ristæ cauere à tantis piaculis & ira Dei possit
it. Multis ergo modis eorum liturgia impiè
gitur. That is to saye: If any by the
ings aforesayde, be yet in doubte, not
wyng whiche is the truest opinion in
e matter of the Sacramentes, he may
sily be certified of a truth in beholding
eir actions and ceremonies in the cele-
ration of the Communion: for there be
dinary corruptions and sacrileges in so
lye mysteries, that a Christian mynde
annot behold such prophanations with-
t horror and feare. We will then de-

A sharpe poynt of M. Yllyricus in his confession.

clare

clare briefly in this Epistle, the destructions and violations that are committed in so great a mysterie, to the ende the little ones of Christ maye stande vpon their gard against such execrable crimes, but specially e against the ire of God.

The preachers of the confessiō of Auspurge accuse the other ministers.

Their ceremonie of the Supper (that is to saye, of the sacramentaries as you call them) is celebrated with impiety in many sorts. First you say, that we make no benediction vpon the bread. Secondly, in that, that when we giue the breade, we exhort those that receyue it, to haue remembrance of Iesus Christ broken, offered, and sacrificed for our reconciliation with the heauenly father, and satisfactiō of our sinnes with the diuine iustice. Thirdly, bicause that in this, we seeke to be followers of Iesus Christ, who celebrating the supper, sayd to his disciples: Take and eate. &c. Fourthly you accuse vs in that we singe in the Supper the wordes of consecration. Fiftly, for that we pronounce not the wordes of consecration, to the ende the bread may receyue our voyce, and so vnderstande the

wordes

worde of God, and so be conuerted into the body of Christe. Sixtlye, you accuse vs, bicause we persuade the assistantes, not to settle their eyes vpon the consideration of the visible & exteriour elements, but rather raise our minds & cõsideratiõ to Jesus Christ, the true heauenly breade for the nourriture of our soules, who being already immortall, is glorified vpon the right hande of the Father. The seuenth impietie which you laye we commit, is, That we tell the assistantes that they take the breade and wine in remembraunce of Jesus Christ. In the eyght, you laye we fayle, in that we vse the wordes of Christe, saying: Take and eate, and haue remembraunce of Jesus Christe employed for you, wherein according to your sectes of custome and superstitiõ ceremonies, you make vs like to the *Beguinis* and *Beguinies*, when they fede in their repastes. The Lorde pardon your lyeng errors of teaching to your neyghboures, and reueale vnto you the moste greuous whiche he denounces in those that professe themselues pastors of

the shéepe, and pronouncers of the Gospell. Truthlye you blame vs in that we doe not counterfeite Jesus Christ as the Priests of the Papists doe, as obserue not point by point, and woorde by woorde the ceremonies that he vsed, and speake not in the same order the woordes which he pronounced. Your tenth and last accusation is, in that (as you saye) we rob deceitfully the simple of the woordes of consecration, by meane whereof the body of Christ ought to come thither, and yet we say to the assistants that they receiue the bodie of Christ.

Beholde (deare brethren) one part of the accusatiõs wherewith you haue charged vs touching the matter of ỹ Supper, wherevnto I will not answere, as being things so vaine, & so small in importance, that there is nane participating with sycher pietie or godlinesse, which accoũt not the time lost, or at least euill employed in the debate of such things, for as the Lord hath made vs once to vnderstand (by his grace) what it is to receyue Christe, and that we haue felt the fruites of his pre-

sence,

lence, so all youre accusations and Argumentes of persuasions to the contrarie, are but superfluous. And therefore in place to make you answere, and fall into the faulte whiche I see in many, who doe nothing in all the tyme of their life, but dispute and debate, I will praye to that good God, to geue vs all a grace of participation wyth his lighte, whyche chaseth awaye all darkenesse of error and ignorance.

I praye you what fruite can procede in writing a newe booke of the questions and differences, that these .xx. yeares haue bin so sharply argued, and yet without profite. Would it be any other thing than to cause to bee reprinted sundrye repetitions, to fil the faires of *Frankefurte* and set the bookeprinters on worke? A vanitie moste greate, and yet followed of many men of knowledge, who, desirous by these meanes to borrowe themselues an estimation, wish that the worlde knewe that they haue such a facultie to compose bookes, that in one euening after supper they can write as many quaires, as may

suffise a poore Printer to imprint in a
weeke. Considering (alas) not at all, that
the perfection of a christian consists not in
wordes, nor in the multitude of papers
and bookes, but in the true feare of God,
accompanied with lively faith and care-
full mortification, with study, by all suite
possible meanes to preserue the bonde & lea-
gue of charitie one to another, giuing the
worlde to knowe, by oure lyfe and exam-
ples, that our confession is the better.
I could haue wished (deare brethren)
that where in your confession, you haue
disgorged so many iniuries at youre
pleasure, against suche as desire youre
wealth and honour, at the least that you
had giuen eare vnto a christian admoni-
tion. But it seemeth that you would make
this youre vncharitable dealing an suffi-
cient witnes & proofe of the hate and euill
will you beare against youre neighbours,
that without any iuste occasion in them,
call them sacramentaries and caninites,
prophaners of the Supper of the Lord, &
darkening with corruption the wordes of
S. Paule. You call them sacramentaries,

people

people that know not what meaneth the ascention of Christe, what is hys right hand, nor what is glorification of the humanitie of the Lorde, with other lyke thynges.

Let vs leaue, let vs leaue (good brethren) such maner of disputation, and let vs forget to maintaine oure owne interpretation: yea let vs search the edification of the church of Christ, and not our owne glorie. Let vs studie to leade men by our preachings to Jesus Christe oure Soueraine doctour, and not to followe neither the sobrietie of *Augspurge*, the Catechisme of *Martine*, nor the interpretatiõs of *Iohn* nor *Peter*. Lette vs make it knowne to all the princes and potentates of *Germanie*, that al those questions be banished, and we desyre to lyue in reconciliation and friendshippe: And let not the weake haue occasiõ to say, that we serue most as matches and bellowes, to kindle the hearts of such personages, to make them shew themselues enimies of those who confesse ons selfe Gospell of Christe with them.

Truly the Doctors, Pastors, and Ministers

nisters of the Gospell, ought to bée suche now, as by word and writing, to become suters to the Princes Protestants, to take into their protectiō, and vnder their wings, the churches which the Lord hath stirred vp in these lowe Countries, and that they maye become humble intercessours to the king of *Spaine*, oure soueraine Magistrate, for pitie ouer hys poore and moste loyall subiectes, who without any offence vnto the Maiestye of theyr Prince bée persecuted, murdered, afflicted as seditious and rebells, and hādled with more crueltie than may be beléeued but of such as haue séene it.

In the meane whyle, wée triumph in the Pulpit wyth bestowing here and there, captious Inuectiues, callyng some Caluinists, some Sacramentaries, some seditious and rebelles, breakers of Images with other lyke. Wée sende oure Confessyons stuffed wyth Iniurious matters, debates, and quarrells, to the Princes of *Almayne*, to the ende they may see what valiant champions we are on this side. And howe (at the least) the

Confes-

Confession of *Ausspurge* triumpheth in the towne of *Antwerpe* by oure meanes. In the whych meane while, the glorie of Jesus Christe is buried, or altogither forgotten, and we haue so hardened our harts, that the afflictions of our brethren and neighbors doe not touche vs at all, but we heare them reckened, and recken them our selues with scoffes and mockerie, thinking to escape better cheape, because we are couered with the confession of *Ausspurge*.

No no (brethren) it can not be so, for God knoweth how and where to find vs, though it be in the bottom of the sea: he hath his armes so long, that he is able to draw vs from the lappe of the greatest Monarches of the earthe. And therefore lette vs not put our truste in the strength of the flesh, but rather let vs march with all feare afore GOD, and search only his glorie. And in place to make factions and separations of the Churche, let vs go with one courage and heart to batter the kingdome of Sathan, with the superstitions and Idolatries broughte into our

VVee ought so to preach and vvrite against the abuse of the Papists vvyth a Christian modestie.

Christian religion by him and his suppostes. Let vs make warre against vices, and not against men, whiche be the creatures of God (bee they Papists or other) discouering so the abuses, as neyther the abusers nor they that be abused thynke, that we crie out against them rather by iniurious malice, than for a zeale wee haue to drawe them to one estate.

Of what purpose is it to vs to fill our Bookes and writings wyth iniuries againste the Pope, Cardinals, Bishops, Priestes, and Monkes, and to studie for exquisite words and infamous epithetes to breath vppon them in the pulpit? Are wee so forgetfull that wee remember not what we haue bene our selues? Lette vs beare in mynde, that there haue not passed manye yeares since wee were in the same pitte and quagmier plunged vppe to the chinne, yea euen to the top of our heades, from whence, if the Lord of his goodnesse haue drawne vs, bestowing the tresures of his mercie vpon vs, followeth it therefore that we shoulde either exclame or crie out against such as vnhappily remayne

miserye in the place, from whence we are come? Were it not better to offer the hand to helpe to pull them out of the pitte, and to exhorte them gently to acknowledge the myserable estate wherin they are: for it is impossible euer to gayn their hearts by the way we take, bycause man will be in libertye touchyng hys beleefe and religion: and the more he shall be resisted, the more eigre will be be found in the pursute of that that is defended hym: employing hys bodye and goods, wyth lyfe and all (if nede be) to preserue his libertie in these points, and lastly will esteeme those as hys swoorne enimies, who by anye other meanes (than gentlenesse) will seeke to spoyle hym of this libertie.

To thys (brethren) you maye answer me, that the tirannye of the papists is so abhominable, that there is no heart possessed with anye Religion, whose patience maye endure so intollerable a yoke into the church of God, seeing they ar not contented to bury the benefites of Jesus Christe, so rob and vsurpe his dignitie, to

The tyrāny of the Papists vppon the spiritualtie & temporalitie.

make themselues merchãts of his bl and and redemptiõ, to begeile and seduce the pore people and their consciẽces sending soules to hell, in place to draw them out of purgatorie, and lastly as a full of their tiranny haue subdued and put vnder their feete the Monarchs, Emperours, Kings, Princes, and Magistrates of the earth, forcing them to an humilitie vpon their feete: they haue vsurped Seignories and principalities by violence and effusion of mans blonde, to thende to make themselues princes and great Lords and their children, neuews, and allies, hauyng attyred themselues gorgiously with straine feathers, like to Esops crow: and where afore they were so simple, that they hadde scarcely wherewith to fill their bellies, nowe some of them are bæcome Princes, some Dukes, Earles, Marquelles: others triumph at their pleasure, deuouring the goodes of other men: all whych is tollerable with them, bycause that the Pope their father hath put them in possession of suche wealth iniustly vsurped. And if anye one (kindely wyth the grace

of

of our Lorde) be prone to such abuses, and goeth about to discouer them to the people, incontinent the Popes, their parentes and Allies, with open mouth doe call suche Preachers Heretikes, Apostates, banished Strangers, and people vnworthye of relieke in a Common state, and will enter forthwith into deuise and trauaile, and that with all diligence, to commit them eyther to the fyre and fagottes, or otherwise to extirpe them quite from the earth: because they feare that the preachers of truth, discouering their pot of roses (as the prouerbe saith) and that the worlde vnderstanding their tirannies, euery one will withdraw and take away his father rightely belonging to hym: and so in the end, the Crowe will ettsones become a crowe, and this lolly fellowe dothe returne to his first beggerlye estate.

Herevnto I answere and saye, (good brethren) that you haue greate reason, and I wouldo in GOD the stones had mouths to manifest suche abuses. But yet there is necessarye to our time a

The cause why the papists and their allies make war against the Gospell.

ſober obſeruation of modeſtie in ỳ wordes we vſe to ſpeake for my part, I dout not at all, that the diligence of the Popes, Cardinals, with their parets and Allies, is not rather to maintaine their purped eſtates, than the glorie and zeale of God: for if they had any religion, they would ſhew it in their life and conuerſation. But (alas) all the worlde ſeeth that the greateſt zealors and defendors of the Papiſts, there be almoſt no feare of God; and the Popes themſelues, deride with open throat our ſauiour Chriſte, according to the exãple of one that died not long ſince, who hauing lefte behinde him many lordſhips to his children and nephews, vſurped by tyranny, ſaide (in ſtede of railing or madde ſcoffing) that this fable of Jeſus Chriſt, had greatly profited many houles, who of ſhifting royſters and diſordered people were become poſſeſſoures of large reuenues. Marke this blaſphemie, conſider what religion this holy S. Peter and pitar of Chriſte habde in his hart, who notewithſtanding vſed his tymes and occaſions ſo conuenietly, as he forgat nothing

that

that concerned his profite. But my hope is in God, that he will destroy that Babylon, and the tyrant Nemroth, that defendeth hir, his parents and Allies, who to preserue their vsurpations, raise warre against the children of GOD, and murder them.

Expecting (deare brethren) this horrible iudgement and moste assured punishement that wil fall vpon them, let vs vse patience in the wrong they offer vs: If they call vs heretikes, bicause we will not followe the faith of their Popes, but embrace that which Christe hath taught vs. Let vs esteeme oure selues happie, if they call vs Apostates, bycause we bee come forth, or rather the Lord hath wonderfully deliuered vs frō the Idolatries and superstitions of the Papistes. Lette vs accompt our selues neuertheleſſe happy: for my part, I protest afore the Lord, that it is to mée a title and surname of glorie and dignitie, to be called Apostate of the Pope and the Antichriste of Rome. If they call vs banished from our countrey, let vs rather reioyce than discomforte,

forth, knowing that God hathe not banished vs from his grace, neyther is it Christe that hath throwne vs out of hys spirituall kingdome: but it is the inquisitours, who woulde either haue banished or burned vs *per effigiem*, in spending their rage vppon the strawe and papers, bycause they coulde not execute it vpon the flesh and bones of the members of Jesus Christ. Let vs giue thanks to god in that such banishments and persecutions procede not to vs as being guiltie either of theste, murder, or treason to our Prince and magistrate, nor attainted of any other offence worthy of punishment, but bicause we search the health of our soules in the simple and pure word of God.

The children of God are neuer out of their owne countrey.

If they call vs straungers, let vs remembre that the heauenly father, which hath adowed vs for his children, is lord of Heauen and Earth. And into what part so euer we shall go, we be in the countrey of our father, we be his proper inheritaunce, as the Prophete sayeth in the Psalm. 7. That the righteous shall dwel in the Earth, and be lawfull possessors of

the

the same. Let vs comforte oure selues in this, that neyther oure running oute of the countrey, nor oure absence from the lande of oure birth, hath bene moued by any vsurpation of the possessions or goodes of other: but onely to giue place to persecutions. Such fleeing awaye is not shamefull, but rather honourable, seeing we are companions of oure heade and redeemer Jesus Christe, who from his childhood was a stranger in the countries of the Egiptians, shewing the persecutions of *Herode*.

If our persecutours doe curse vs, let vs blesse them, if they search or seeke oure death, let vs pray for their life: And when ther shall come question to discouer their abuses, tyrannies, and extortions, let vs vse it with sobrietie, modestie, and grauitie, that it may appere euen to themselues, that we are not led by any malice against their persones, but of a spirituall zeale to the glorie of God, the aduauncement of the kingdome of Christ, chiefe of the church, and to the health of the soules of the poore and simple people beguyled,

and

and seduced them vntill now, by the preachers of dreames and fables, who vnder the colour of Jesus Christe, haue martired his church: and being in deed very rauening Wolues, doe name themselues pastors and shepherdes, of the troupe of God. Lastely, lette vs endeuor to liue in peace one with an other, whether they be of ỹ Romish religiõ, or reformed church, praying alwayes to the Lord that he will lighten vs in our ignorances, whiche wee ought to shewe to euery one wyth all modestie and gentlenesse, accordyng to the example of our mayster and Redeemer Jesus, who hath not disdayned to receyue gently, and teache mylsly his very enimyes persecutyng hym dayely, and making conurations to take from him his life. Let vs remember that being eue vpon the crosse, pinched with the extreme pangs of death, not mynding his owne paines, he had remembrance of his enmies, with prayer to his heauenly Father, to pardon their offences: let vs imitate the Lorde our creator, whose mercy and goodnesse are so plentiful, that he ma-

1ohn.3.

Luke.7.

keth

neth his Sunne shine both upon the good and the euill. Let vs not ouerregarde, that this man hath suche an ignorance, nor that man will receiue any article of oure confession. Let vs loue all, helpe all, embrace all, and suppost the ignorances and infirmities of all. For better were it that we failed in this point (if it be a fault at all) than vs make vs iudges of the consciences of an other, and geue our sentence of condemnation against those that agree not with vs.

For euen (deare brethren) I beseeche you take in good part this my Epistle or Letter, meaning no other wise than of an affectioned hart towards you, whereof the Lorde is my witnesse, and I assure it in mine owne conscience: and let it not (I praye you) be an occasion to you to write bookes nor pamphlets, seing I haue no meaning to enter into defiance, or warre with the pen, neither doth the tyme serue for it, but rather of meede to vs all to apply our selues to better things, and lette vs labour to encrease our knowledge in that whereby we maie be borne as of the

Gospell:

Gospel: for the acknowledging of our ignorance ought rather to incense vs to a will to learn, than to make our selues inquisitours and censors of the Fayth of others, with enuelopping the truth in bookes and papers, with questions altogether impertinent to edification.

I humbly beseech the soueraine maiestie of our good God and heauenly father, that it will please him to furnishe youre iudgements and vnderstandings with the knowledge of his holy word, to the end that by the meane of youre preachings, youre audience may learne a true fayth, an assured hope in Iesus Christe, and a carefull mortification of the olde Adam, and that the same Lorde, so renue youre harts and enflame youre wills in the affection of charitie towards youre neighbours, that from hence forth, we beeing ioyned with you, and you with vs, we may liue in peace, and tranquilitie of body and spirit in the assembly of our Lorde Iesus soueraine pastor of our soules, who, hauyng bought vs by the inestimable price of his obedience and bloud most precious, it may

also

also please him to garde vs agaynste all dissentions, & make vs liue in the vnitie of himselfe, vntill, that being spoyled of this corruption, we maye perfectly reioyce in the coniunction of him and the eternal glorie promised vs by his meane, of the which in his own person, ỳ rather to make vs inheritors therof, he hath alredy taken possession, sitting on the right hande of God with all power in heauen and earth. To whome be all glorie and empire for euer. Amen.

In the towne of Antwerpe. ij. of Ianuarie, 1567.
Your affectioned brother in Iesus Christ, and humble companion in the worke of God, *Anthonie de Corro*, of *Siuill*.

¶ To the Church of Antwerpe.

THis onely (deare brethren) was intēded by this Epistle, to imparte it by conference with the Preachers of the Church, naming themselues of the confession of *Ausburge*, withoute meaning to communicate it by publication, albeit bicause diuers written copies are cōmen into the hands of sundry and seuerall persons, I thought it to better purpose to spread abrode and deliuer it in print, thā to suffer it to be argued in secrete, least the same mighte moue cause of sinister iudgement against the simple and sincere integritie of my meaning, wherein as the labour was peculiar in my selfe, without the enterviewe or counsell of any, so if it include any matter to edifie or confirme your consciences, it may please you to be thākfull to the Lord, as author of all goodnesse. And for the errors, I beseech you let them be layde wholye vpon me,

me, as vpon a man, who liuing yet in the peregrination to our heauenly country, where (we shal haue perfect knowledge) may erre and faile in many things. For we knowe that we are trauailers & for- 2. Cor. 5
neymen in this body, we are absent from the Lord, and walke by faith, and not by sewe. For ende, I wipe my hands afore God & you all, of any intent eyther to re-darguate or confute the articles presented by those that call thēselues of the Confession of *Ausburge*, but rather to let thē se vpon what small causes they haue formed great quarrels, maintaining dissention for a thing of small importance, and forbeare to deale in matters more necessarie. Seing also (good brethren) that vpō the impression there remained certaine leaues voyd & vnfurnished of matter, I thought it not out of purpose to fil them with certaine places of holy Scripture, persuading the faithfull to actes of Charitie, with brotherly vnitie one to another, yea not to forbeare to loue our proper enimies, and such as pursue vs with persecutiō: a vertue at this day most im-

portant and necessary, the rather for that Sathan employeth a wonderfull diligẽce to sowe sædes of dissention and quarrels with speciall endeuor & straunge meanes to corrupt the league of charitie left vnto vs by Christ of such commendation: and all this vnder a pretence of diuersitie in religion, wherein as we ought to stande vpon our gard against the subtilties and policies of ỹ diuel, so assuredly, God hath not left vs either licence or libertie once to thinke that it is lawfull for vs to hate any man, in respect to maintaine our religion, seeing we are expressly enioyned by the words of the same, to loue such as despise vs, and pray for those that persecute our bodies and doings. But alas, we are slipt into a time so miserable, and infected with such corruption & blindnesse, that in the maintaining of the integritie of oure faith, we become preiudicial to the league of charitie, with a negligent care of the vertue of the same. For my part I allow iustly such diligence as is vsed in the purgation of abuses & errors, to the ende our holy fayth and Religion maye the rather

be

be purified, and remayne without spot: albeit I wishe a precise observation of Christian charitie, least in making war against the heretikes of our faith, we become not heretikes against charitie. For which cause, and to the ende that euerye one be priuie to the bonde and obligation which God in this purpose, demaundes at our handes, I haue here collected out of the diuine word certaine speciall texts importing our charitable duetie & office vnto our neighbour, desiring you (deare brethren) to construe in the best my intent, tending simply and altogither to refute those Fables, dreames, and errors, which I see sundrye with no small diligence, labor to support and maintaine in the Church of Christ, wishing they participated rather with a spirite of humilitie and myldenesse in the correction of the opinions of others, than to striue to become inquisitors of other mens faith, and much lesse to enter into sentẽce of iudgement against such as refuse their interpretations, vntill they be assured by the spirit of god, that such opiniõs are direct-

ly against the heauenly word, & that we haue witnes in our conscience, that God calleth vs to do it, for thē he himself will cloth vs with the affectiō of his Apostle, who to gaine and reduce his brethren, would not sticke almost to abandon his proper helth: euen so when we feele such a zeale moue in vs, euen then also shall we prone in our selues, that God will blesse our enterprises. Let vs thē embrace peace, & entertaine mutuall accord, seing that as there is nothing that leuyeth a more sharpe warre within vs, than our owne discordes, disdaines, & partialities: so, of the contrary, if we marche vnder ŷ ensigne of charitie, supporting one another in our infirmities, it shall be moste hard either to breake our aray, or put vs to flight: For as *Salomon* sayth: the accord of thrée strings is very harde to breake.

Rom. 9.

Eccle. 4.

My litle childrē I am yet for a litle time with you, you shal serch me, but as I said to the Iewes, ŷ whither I go, they could not come, I saye also the same vnto you now, giuing you this new cōmandemēt, that you loue one another (as I saye) I haue

Iohn. 13.

haue loued you, to the ende alſo that you loue one another. By this all men ſhall know, that you are my diſciples, if you loue one another. That is the principall mark of our chriſtianity, all others that we may inuent, may be followed of hypocrites, but this is inimitable, becauſe it is peculiar only to the regenerate, and thoſe that be renued by the ſpirit of god.

Be you deſirous of the moſt excellent giftes, I wil ſhew you a way yet more excellent. If I ſpeak ỳ languages of mẽ and Angels, and haue not charitie, I am as the mettall that ſoundes, or Cimball that tinks. And if I haue the gift of prophecie, and know all ſecretes, and euery ſcience, & if I had ſuch faith as I might tranſport the mountaines and haue not charitie, I am nothing: if I diſtribute al my goodes to the reliefe of the poore, & deliuer my body to be burned, and haue not charity, it profiteth me nothing: Charity is not eaſily incenſed to anger, but ſhe is mylde. Charitie is not enuious. Charity is not inſolent, ſhe ſwelleth not with anger, ſhe doth not vſe hirſelfe diſhoneſtly, 1. Cor. 12. & 13.

she searcheth not hir profit, she is not despiteful, she thinkes no euill: She taketh no pleasure in iniustice, but reioyceth in the truth: she endureth all, beleeueth all, hopeth for all, and suffreth all: Charitie neuer falleth. And a little after he sayth: These three things remaine, Faith, hope, and charitie: whereof the greatest is charitie. Those be the effectes of Christian charitie, which is neyther vaine opinion nor curtesie in outwarde shewe, but rather a vertue bringing forth wonderfull fruites.

1. Tessa. 4. Touching brotherly Charitie, there is no gret neede I write to you therof, seing you are taught of God to loue one another, for euen so you do towards all your brethren which be in *Macedonie*. Brethrē, we exhort you to surmount more & more with diligence to liue peaceably: If the vnction of the spirit of God haue not yet taught you to loue your neighbors, let vs feare that our doctrine is not rather learned of men, than in the schole of God.

1. Iohn. 2. 3. He that sayth he is in the light, and hateth his brother, is in darkenesse to thys houre:

bour. ¶ Who loueth his brother, remayneth in the light, and falleth not: but he that hateth his brother, walketh in darkneſſe, and knoweth not whither he goeth, for the darkneſſe hath blinded his eyes. By this are manifeſted the children of God, and the children of the diuel. Whoſoeuer doth not iuſtice, and loueth not his brother is not of God: for this is it you haue heard preached frō the beginning, that we loue one another, not as Caine, which was called wicked, and killed his brother: & for what cauſe did he kil him? for that his works were wicked: and his brothers were iuſt: Brethren maruel not if your brother hate you: in that we loue our brethrē, we know we are transferred frō death to life: who loueth not his brother, dwelleth in death: who hateth his brother, is a murtherer. And you knowe that no murtherer hath eternall life remaynng within him: by this we knowe his charitie, that he hath giuen his life for vs, we ought alſo to hazard our liues for our brethren. And this is a moſt certaine and ample explication of the mark

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of our christianitie which may serue as a touchstone to assure vs of our adoption.

Prouer.10. Verse.12. Hate maketh quarels, but charity couereth all grudges. This witnesse doth teach vs that the rote of dissentions and debates, is ỳ default of christian charity, which doth not only couer outward sins, but also ỳ ignorances of ỳ vnderstãding.

Ibidem.15. Verse.17. & 18. The furious man moueth contention, but the patient man appeaseth quarrell: this is a loking glasse wherein we may beholde the troublesome mindes of our time, who vpon small causes will stirre vp straunge quarels and debates.

1.Iohn. Welbeloued, let vs loue one another, for charitie is of God, and who loueth, is borne of God, and knoweth God, and he ỳ loueth not, knoweth not God, for God is charity. In this is manifested ỳ charitie of God towards vs, ỳ he hath sent his only son into the world, to thend we may liue by him. In this is charity, not ỳ we haue loued god, but bicause he hath loued vs, & sent his son to be the appointment for our sinnes: Welbeloued, if God haue so loued vs, we ought also to loue one another.

other. Neuer any mã hath sene God: If we loue one another, God dwelleth in vs, & his charitie is accomplished in vs: by this we know that we dwell in him, & he in vs, that he hath giuen vs of his holy spirit. And a litle after: If any say, ỳ he loueth God, & hateth his brother, he is a lyer: for if he loue not his brother whõ he seeth, how can he loue God whom he seeth not? And we haue this commandement of him, that he that loueth God, loueth also his brother: this text hath no nede of interpretation, but rather of proofe & examinatiõ wherin let euery mã sound and proue his heart whether these wordes be with him or against him.

Thou shalt not see the oxe or shepe of thy brother straied out of the way, & hide thee from them, but thou shalt bring thẽ againe to thy brother. And if thy brother be not thy neighbor, & thou knowe him not, then shalt thou leade thẽ within thy house, & suffer them to remaine with thee vntill thy brother demaund them, & then thou shalt restore thẽ to him: thou shalt doe in like maner to his Asse, to his gar- Leuit. 22.

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ments, & al the lost things of thy brother, which he hath lost & thou founde, neither must thou hyde them: thou shalt not see the Asse or ore of thy brother falne in the way, & hide thee from them, but thou shalt helpe to lift thē vp with him. If the Lord commaund that our charity be shewed in the lifting vp of beastes, let vs consider wyth stronger reason, that his maiestie would that we haue care of the soules of our brethren and neighbors: whom if we see strayed from the waye of truth, let vs labor to reduce them: if they be falne into the pit of error, let vs offer thē our hands rather than to pronoūce sentence of condemnation, & pursue thē euen vnto death.

Texts of the diuine vvorde, exhorting vs to loue our enimies, and pray for such as persecute you.

Leui. 19. THou shalt not walke as a detractor amongest the people, thou shalte not dresse thy selfe against the bloude of thy neighbor, for I am the Lord: Thou shalt not hate thy brother in thy heart, correcte thy neighbor, & suffer no sinne vpon him: Thou shalt not reuenge nor kepe malice against the children of thy people: but

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thou shalt loue thy neighbour as thy self: for I am the Lorde.

You haue heard ỹ it hath ben said, thou shalte loue thy neighbour, & hate thy enimie. But I say vnto you: loue your enimies, bleſſe thoſe which curſe you, do good to ſuch as hate you, & praye for thoſe that runne vppon you to perſecute you, to the end you be the childrẽ of your father that is in heauen: for he maketh his sun shine vpon the good and euill, and sendes raine vpon the iuſt and iniuſt: For if ye loue thoſe that loue you, what reward haue you therfore? The Pagans do not they the like alſo? And if you imbrace onelye your brethren, what doe you more? Doe not ỹ pagans alſo the like? Be you perfect as your father is perfect that is in heauẽ. Math. 5.

Do not render to any euil for euill: procure honeſt things afore al men: And if it may be, at leſt as much as is in you, haue peace with all men. Do not reuenge (welbeloued) but giue place to anger, for it is written: To me belongeth vengeaunce, sayth the Lord, and I will giue it: if then thy enimy be hungry, giue him to eate, if Rom. 12.

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he haue thirst, giue him to drinke: for in this doing, thou shalt assemble coales of fire vpon his head. Be not ouercom with euill, but surmount the euil by the good.

Rom.13. Owe nothing to any man, if not that you loue one another: for who loueth another, hath accomplished the law, which sayth, Thou shalt not commit adulterie: thou shalt not kill, thou shalte beare no false witnesse: thou shalt not couet, &c. And if there be any other cõmandement, it is in effect comprehended in this word, Thou shalte loue thy neighbour as thy selfe. Truly if we had this stone of foũdation of brotherly charitie in the buildings of our life, traffickes & contractes with our neighbors, all the parts of this spirituall house which God hath giuẽ vs in charge, shuld be wel ordred & couched.

Iohn.13. After the Lord had washed their fæt, & taken again his garmẽt, and that he was set again at the table, he said vnto them: Know you what I haue done vnto you? you cal me Lord and master, and you say wel, for so I am: if then I that am Lord and master haue washed your fæte, you ought

ought also to washe one anothers fæte. For I haue giuen you example, that euẽ as I haue done, you may also doe. Why haue not we remembraunce of this holy ceremony when we celebrate the supper of Christ, seeing that he himselfe hathe prepared the hearts of his disciples with this admonition, afore he shewed or did institute the sacrament of their contũction with him, giuing them to vnderstand that he is not worthye to receiue Iesus Christ, which doth not applye his heart to washe the fæte of his brethren?

I speake truth in Christ, I lie not, my cõscience bearing me witnes by the holy spirite, that I haue great sorow & continual torment in my hart: for I did desire to be separated with Christ for my brethrẽ which be my parentes according to the flesh. When we shal fæle our hearts so wel touched with the spirit of God, as S. Paule was, let vs set vpon hardly to correct ẏ errors & opinions of others, and so long as we are fleshly, & guided rather by stomack thã spiritual zeale, let vs employ our time to pray God for ẏ ignorãt. Rom 9.

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Colos. 3. Let vs be the (as chosen vessels of God, holy and welbeloued) clad in the intrailes of mercie, humilitie, gentlenesse, and ob. minde of pacience, supporting one another, and pardoning one another if wee haue quarrell: as Iesus Christ hath pardoned you, euen so forgiue you others: & besides all this, be attired with charitie, the very bonde of perfection. And let the peace of God gouerne in your heartes, whereunto you are all called in one body, and be gracious. The word of God dwel fruitfully in you in al wisedome, teaching and warning one another, in Psalmes, songs, and spirituall prayses with grace, singing with your heart to ỳ Lord, whereby we shal see how farre from these rules of charitie be they, that in place to edifie the Church of Christ, doe rather procure hir confusion with their debates and questions.

FINIS.

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